THE CVPPE OF BLESSING:

DELIVERED IN three Sermons, upon 1 Cor. 10. 16.

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THE CUPPE OF BLESSING:

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The First SERMON.

1 CORINTH. 10. 16.

The Cup of bleſſing, that we bleſſe, is it not the Communion of the bloud of Chriſt? &c.

OF all the actions wherein we are converſant throughout the whole Tract of life, none are of ſo great conſequence as thoſe wherein we have to doe with the mighty God of heaven and earth: And among all thoſe none ſo weighty as that wherein wee

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draw neareſt to him, as we doe in this holy Sacrament of the Lords Supper. And therefore, nothing concernes us more than that we doe not receive it unworthily, becauſe the Lord will be ſanctified in thoſe that draw neareſt unto him, that is, either in the holineſſe of their hearts, or in executing his juſt judgement upon them: And therefore that at this time, and others alſo, you may not come unprepared to the holy Sacrament, we have purpoſely pitched on theſe words:

The Cup of bleſsing that we bleſſe] &c.

In which ye ſhall finde theſe three parts:

Firſt, that in this Sacrament there is a true communicating of the body and bloud of Chriſt.

Secondly, the meanes whereby this communication is made to us, it is the breaking of the bread, and by powring out the wine: *Is not the bread that we breake the Communion of the body of Chriſt? &c.*

And thirdly, the ſetting apart, or the bleſſing, or ſanctifying of theſe elements to ſuch a purpoſe; *The Cup of bleſsing which we bleſſe, is it not the Communion of the bloud of Chriſt?*

Now for the firſt of theſe, I ſay, in the Sacrament there is a communication of the very body and bloud of Chriſt: The Papiſts affirme the ſame; but all the queſtion is, in what manner there is this communicating of his body and bloud, they ſay, corporally that there is Tranſubſtantiation there; we ſay the thing is really

really done, but it is done ſpiritually, it is done myſtically, it is done ſacramentally.

The reaſon of our difference, is, becauſe of theſe words of our Saviour, *This is my body.* And the Popiſh indeed is ſo ſtrange an opinion that I would not waſte time in confuting of it, but that I know there are divers amongſt our ſelves that doe willingly leave the Papiſts in other points, yet they are held with ſome ſcruple with this, they know not how to contradict ſuch plaine words, *This is my body*, and therefore they cannot be perſwaded but that there is ſomewhat in it more than our Divines affirme; and therefore it ſhall not be needleſſe to ſpend a little time in ſhewing you the falſeneſſe of this opinion:

Firſt, I would aske this queſtion, whether there be neceſſity or no, that there ſhould be ſuch a Tranſubſtantiation; for ſurely, if there be not neceſſity, if that be but an arbitrary thing, wee may as well deny it, as they affirme it.

Againe, ſuch a monſtrous conceit as this, compounded of ſo many ingrediences, of ſo many ſtrange miracles, the leaſt of which goes beyond the higheſt in all the Scriptures, I ſay, is not to be put upon us without neceſſity; themſelves grant, that, unleſſe there be a neceſſity, we have no reaſon to receive it at their hands: And therefore we will enquire firſt, and ſee what neceſſity there is.

Firſt, I ſay, there is no ſuch neceſſity that

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there ſhould be any ſuch Tranſubſtantiation, any ſuch corporall preſence of Chriſt in the Sacrament, neither in regard of the thing, nor in regard of the words, *This is my body.*

I ſay, it is not neceſſary in regard of the thing, looke to all the ends of the Sacrament, you ſhall finde that you may have all without ſuch a Tranſubſtantiation.

Firſt, if the end of the Sacrament bee to bring Chriſt to our remembrance, as himſelfe ſaith, that it was his end, *Doe this,* (ſaith he) *as often as you doe it, in remembrance of me:* certainly, it is not neceſſary that there ſhould be a change of bread into his body for that purpoſe, becauſe the Sacrament it ſelfe with thoſe words inſtituted are enough for his remembrance: And beſides this, the very word, *Remember,* ſhewes that he is rather abſent than preſent, for we remember not things preſent, but remembrance is of things abſent: Beſides, the other Sacrament repreſents Chriſt, and cals him to remembrance, where there is no ſuch Tranſubſtantiation: and therefore it is not for remembrance that it is needfull that Chriſt ſhould be corporally preſent.

Or ſecondly, is it needfull for this, the ſhewing forth *the Lords death till he come?* Surely, for this it is not needfull neither, for in preaching we ſhew *forth the Lords death,* as the Apoſtle ſaith to the *Galathians, Chriſt was ſo plainly preached,* that hee was as good as crucified amongſt them: And therefore it is not needfull

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for the ſhewing forth of the Lords death till he come: Beſides, there is a parricle put in there, that may helpe us a little, till he come, which preſuppoſeth that he is not yet here, and therefore it is not neceſſary for that end.

But againe, is it neceſſary for our union with Chriſt, for that is another end of the Sacrament, that we may be united to him; ſurely if the union were corporall, then indeed there might ſeeme ſome neceſſity of it, if we were ſo united to Chriſt, as when two boards are clapt together, where one toucheth another: but you know there is no ſuch corporall union, it is ſpirituall, and not corporall, it is by faith, and not by ſenſe: What is the union betweene Chriſt and us? Partly relative, as the union betweene the husband and the wife, and you know if the husband and the wife be a thouſand miles aſunder there might be ſuch an union: And partly it is reall, a true reall unity, when Chriſts Spirit dwels in us, which may be done without the corporall preſence of Chriſt: And therefore certainly it is not needfull for the uniting of us to Chriſt, becauſe this union is ſpirituall, it is done by faith, by communicating the Spirit of Chriſt in us; and therefore in this regard it is not neceſſary that there ſhould be a corporall preſence in the Sacrament.

Laſt of all, is it neceſſary to encreaſe our faith, for that likewiſe is one end of the Sacrament that our faith may be ſtrengthned: Why ſurely, it is not needfull for this purpoſe, no, I

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ſay, it cannot ſtrengthen faith, becauſe the meanes, you know, is ſubordinate to the end, it is leſſe than the end, whereas the faith that is required to beleeve Tranſubſtantiation, is far beyond the higheſt pitch of faith expreſſed in all Scripture: I ſay, it cannot be that, that ſhould be made a meanes to helpe faith, that is beyond the thing that is to be beleeved (marke it) conſider what it is we are to beleeve, we are to beleeve that Chriſt tooke mans nature on him for us, that his ſufferings and crucifying belong unto us, &c. Is it not much eaſier to beleeve this, than to beleeve that a peece of bread is turned into the body of CHRIST? Though you ſee nothing, though you taſte nothing but bread, I ſay, it is much eaſier: Now, as we ſay, we muſt not blow a ſparke too much for putting it out, now to have ſuch meanes as theſe to helpe faith, that cheriſheth not the ſparke of faith, but blowes it out, it doth not helpe faith, but over-whelmes faith, when the meanes uſed to ſtrengthen are ſuch as are beyond the thing to be ſtrengthned: Therefore in regard of the thing there is no neceſſity, that there ſhould bee any corporall preſence of Chriſt in the Sacrament. But let us conſider whether there be any neceſſity in regard of the words, *This is my body*: Surely, there is not any neceſſity here, for the words may have another meaning, *This is my body*, that is, this is the figure of my body, or this is the Sacrament of my body, and therefore it is not neceſſary, ſpecially

cially ſeeing it is ſo frequent with Scripture to uſe metaphors in this kinde, I need not name them to you, you know Chriſt is called a *Rock*, he is ſaid to be a *Lambe*, to be a *Lion*, and in another caſe *Judas* is ſaid to be a Devill, the *Seed* is ſaid to be the *Word*, nothing more frequent, Chriſt is ſaid to be a *Vine*: I need not give you more inſtances: *Herod*, Chriſt cals him *Fox*: The meaning of all this is, that they are types and ſignes, like ſuch and ſuch things. But yet it is the manner of the Scriptures ſpeech, and therefore it is not of neceſſity that thoſe words ſhould be ſo taken, for words are like cloaths that may fit more backes than the owners; the words may agree to ſomewhat elſe, there is not a word here, but it may agree to divers things: *Body*, it ſignifies divers bodies: the word, *This*, ſignifies as many things as you point to: and therefore there is no neceſſity that they ſhould ſignifie a corporall preſence of Chriſt.

But you will object, I, but in a matter of this moment, as the Sacrament, the Lord ſpeakes diſtinctly and expreſly, there he uſeth no metaphor, though in other caſes he doe.

To this I anſwer briefly, it is ſo farre from being true, that he uſeth them not in the Sacrament, that there are none of all the Sacraments, but it is uſed. In the Sacrament of Circumciſion, *This the Covenant*, &c. In the Sacrament of the Paſſeover (which were the Sacraments of the old Law) the *Lambe* is the Paſſeover, in this very Sacrament: To goe no further for inſtances,

ſtances, take but the ſecond part of it, *This is the Cup of the new Teſtament in my bloud*, where you ſhall finde two types and figures, *this Cup*, taken for this Wine; *This is the Cup of the new Teſtament*, that is, the Sacrament of the new Teſtament: And therefore we ſee, there is no neceſſity in regard of the words: And there is no neceſſity ſince with a little buckling and ſwarving, *This is my body*, that is, this is the figure of my body, we may have a convenient ſenſe, why ſhould we faine ſuch a monſtrous thing that bread is turned into the very body of Chriſt, and the wine into the very bloud? What needs ſuch a monſtrous fetch as this, to helpe the words to a meaning? What need or neceſſity is there that they ſhould be ſo interpreted? And therefore we ſee in the firſt place that there is no neceſſity, and if there be no neceſſity, it is not to be put upon us, for if that be an arbitrary thing, we may aſwell deny it.

Secondly, as there is not neceſſitie, ſo there is not poſſibilitie, (though it were poſſible) they would not get much, for there are many things that are poſſible that are not done: But it is not poſſible, if it were poſſible, then it muſt ſtand with the power of God: But the power of God is not uſed, but where the glory and wiſdome of God goe before, for it is the harbinger of his glory and wiſdome. The power of God is not uſed, but if it be for his honour, therefore it is ſaid, *God cannot lye*, becauſe it is not for his honour, and he cannot deny himſelfe,

ſelfe, becauſe it is not for his wiſdome and his glory: Now I ſay ſince this is not for the glory of God (for it is againſt his glory that there ſhould be ſuch a converſion of the bread into the body of Chriſt, and it is againſt his wiſedome: And if it be againſt theſe, then certainly, the power of God muſt not be called to it: Now, I ſay, it is againſt his glory, becauſe whenſoever the Lord appeared, he appeared alway in glory, though ſometimes he appeared as a man, yet there was ſuch a majeſtie that cauſed them to tremble that beheld him: Shall we ſee God and live? You ſee when he appeared to *Elias*, what majeſtie he came in? what harbengers he ſent before him, the *Wind* that rent the *Rockes*, and a *Fire*, &c.

But, you will ſay Chriſt humbled himſelfe to death as a man, therefore he doth not alwayes appeare in glory.

It is true, and that was the loweſt degree *of Humiliation*; and yet when he appeared as man, there was ſome ſparke of his Divinitie appeared there: But that *Chriſt* ſhould appeare in the likeneſſe of a peece of bread that thou mayeſt put in thine owne mouth, ſurely this is a monſtrous thing, it is againſt the glory of God. Doe you thinke, if Chriſt ſhould come downe upon the earth, after his Aſcention, and exhibite himſelfe to be worſhipped amongſt us, that he would preſent himſelfe in the forme of a peece of bread? It is impoſſible, it is not for his glory, and if it be not for his glory, then certainly

certainely the power of God muſt not bee brought downe for the working of it. And as it is againſt his glory, ſo it is againſt his wiſdome, for the Lord doth nothing to no purpoſe, hee doth nothing in vaine, hee never wrought miracles when they might be ſpared, where the thing might be done without a miracle. Since this might be done without a miracle, all that we have by Chriſt, all that is repreſented in the Sacrament, what neceſſity is there? and if there be no neceſſity, it beſeemes not the wiſedome of God to doe it: Againe, would not the ſmalleſt miracle, really and viſibly expoſed to ſenſe, helpe more than ſuch a miracle as this: Beſides all this, I ſay, it is not poſſible (make your owne ſenſes judges) you ſee nothing but bread; now this is a ſure rule, that of all demonſtrations of reaſon that we have to prove things, nothing is ſo firme as that which is taken from ſenſe: to prove the fire is hot, we feele it hot, or honey to be ſweet, when we taſte it to be ſweet: There is no reaſon in the world makes it ſo firme as ſenſe: As it is true in theſe caſes, ſo it is an undoubted truth in Divinity, that in all matters of ſenſe, ſenſe is a competent judge: Indeed, if it be a matter of reaſon, there ſenſe is not able to judge, the eye is able to judge of his owne ſenſe, of ſounds it cannot judge; but, I ſay, objects proper to ſenſe, peculiar to ſenſe, in theſe ſenſe is a competent judge: And therefore Chriſt himſelfe, in this very buſineſſe, when he would

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prove that he had a true bodie, he ſends them to their ſenſes, *A ſpirit hath not fleſh and bloud as you ſee me have:* And *Thomas* he bids, *Put thy hand into my ſide and feele,* &c. He ſends them to their ſenſes: Looke thorow the Scriptures, and ſee if there be one miracle there, if ſenſe be not a competent judge according to that part of the miracle that concernes the ſenſe; would you not thinke it ſtrange, if Chriſt ſhould have come to the maſter of the feaſt, when he wrought the miracle, and have ſaid, Sir, you muſt beleeve that this is wine, though you ſee nothing, though you taſte nothing but water, yet you muſt beleeve that it is turned into wine; And if God ſhould have ſaid unto *Moſes*, Though you ſee nothing but a Rod, thou muſt beleeve it is turned into a Serpent: If there had beene no change indeed, and ſuch as ſenſe might ſee, we would think it a ridiculous thing, and next doore to an Impoſture: And therefore certainly in matters of ſenſe, ſenſe is a competent judge; and therefore when all the ſenſes tell us that it is bread when we taſte, when the eye and the touch, when every thing makes it evident that it is bread, why ſhould wee ſay there is any thing elſe but bread.

Beſides, if we will adde to ſenſe, reaſon; it is againſt reaſon, as well as againſt ſenſe: It is againſt reaſon that Chriſt ſhould be in heaven, and yet have ten thouſand bodies on earth, and yet Chriſt hath but one body, and a body can be but in one place: And againe, this body

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muſt be without all circumſcription and qualities and properties of a bodie: And again, that the bread that we ſee ſhould be no bread, ſay they, there is the whiteneſſe of bread, there is the taſte of bread, there is the quantitie of bread, and that is all: I would but aske them one thing, when this bread is eaten, ſince there is nothing there, but theſe accidents, there is nothing but the meere quantity, and the like: I would aske whether it nouriſh the body or no; they muſt needs anſwer no, if they follow their principles, becauſe the body of Chriſt is not there, they ſay it is removed as ſoone as the bread is deſtroyed, when it begins to turne into fleſh, it loſeth theſe accidents; well, the bread returnes not againe, there is nothing but accidents of the bread, and yet certainly it doth nouriſh; for it is reported by credible Authors, that ſome have beene ſo holy, that they would feed upon nothing elſe but the *Euchariſt*, for a Prieſt may conſecrate a Cellar of wine; and as much bread as he will, and may feed upon this, and with theſe he may be nouriſhed, and yet there is nothing but accidents of bread: In a word, the Schooles that traverſe this ſo accutely, are not ſatisfied at all in this, but they leave it as a wonder, as a thing that cannot be explained: So it is againſt reaſon, as it is againſt ſenſe.

But, you will ſay, faith is beyond ſenſe and reaſon, it is true, it is beyond both, but it is not contrary to both; faith teacheth nothing contrary

trary to reaſon, for ſenſe and reaſon are Gods workes as well as grace, now one worke of God doth not deſtroy another, if they ſhould, there muſt be an imperfection in the workeman, and therefore grace and faith contrary not ſenſe and reaſon; indeed it elevateth reaſon, and makes it higher, it makes it ſee further than reaſon could, it is contrary indeed to corrupt reaſon, but to reaſon that is right reaſon, it is not contrary, only it raiſeth it higher: And therefore faith teacheth nothing contrary to ſenſe and reaſon.

But beſides theſe, if we ſhew them Scripture too, what will they have then to ſay? when we ſay it is againſt ſenſe and reaſon, ſay they, the Scriptures affirme it, if it do we will yeeld. Let us examine the words if the Scripture affirme it: Yes, ſay they, the Scripture ſaith, *This is my body*, they are Chriſts words; but if the Scriptures ſay ſo, yet the Scripture ſaith no where, that that bread is turned into the bodie, that no where ſaith, that there is ſuch a Tranſubſtantiation, onely thoſe words uſed, which, as you heard, may have a metaphoricall, tropicall, figurative ſenſe: But beſides this, what if the Scripture ſay the contrary; you ſhall finde this in the next Chapter five times called *Bread*, and after it is conſecrated too, as the Apoſtle ſaith, *The Cup of Bleſsing that we bleſſe, and the bread that we breake*: After he had bleſſed the bread, then he tooke it, and after hee had tooke it, then hee brake it, hee thus

thus tooke that which is called *Bread*.

Againe, they ſay the body of Chriſt is not broken, but that is broken, which is alwayes after the words of Conſecration, but it is the bread that we breake.

Againe, if it could be underſtood otherwiſe, you ſee what a Tautologie would be in the words, *The Bread that wee breake, it is the Communion of the body of Chriſt*; if the meaning was, that it is the body, here the words muſt be thus rendred; The body that we breake, is it not the communion of the body? But, I ſay, five times you ſhall finde it in this next Chapter, that it is *Bread* after the words of Conſecration; and you know it is ſaid to be *Wine*: Chriſt ſaith, he *will not drinke of the fruit of the Vine*; by which he meanes the very wine which was before in the Sacrament: and therefore certainly they finde nothing that affirmes it.

Beſides, if it were the meaning of Chriſt, *This is my body*, what is the reaſon the Diſciples never asked any queſtion about it? What is the reaſon the Fathers, that followed in the firſt times, ſpake not of ſuch a thing: I need not trouble you with that. Now you ſhall finde all along from the firſt, that the Fathers make no ſuch mention of that; but not to ſtand to preſſe this further, becauſe I ſee the time paſſeth, and this thing I intend not to ſtand on: You ſee therefore the falſeneſſe of this opinion, that this Communion of the bloud of Chriſt, and of the body of Chriſt, ſhould be through any reall

reall corporall Tranſubſtantiation. But what is it then? We are to diſtinguiſh betweene the inward and the outward action, there need no more but that with the outward action, with the mouth of the body, we take the bread and wine; and with the inward action, that is, by faith wee take the very body and bloud of Chriſt; theſe we diſtinguiſh, theſe they confound: But, I ſay, we agree in the thing, we ſay Chriſt is communicated to us in the Sacrament, as truly and really as they, only there is difference in the manner, we ſay it is ſpiritually, they ſay it is corporally.

For what is the Sacrament? (to open it to you) and ſo I will come to make ſome uſe to you.

This Sacrament is nothing elſe, but the Seale of the Goſpell of the new Covenant; and it is indeed nothing elſe, but a viſible Goſpell; for what is the Goſpell? the Goſpell is but an offer of Chriſt, to all that will take him, for remiſſion of ſinnes; now the ſame thing which the Goſpell preacheth to the eare, the ſame the Sacrament preacheth to the eye, that is, in the Sacrament there is an offer of Chriſt to us, *Take and eat*, that is, take Chriſt, *whoſe body was broken, and whoſe bloud was ſhed for you*, take him for remiſſion of ſinnes: I ſay the ſame is done, only the Goſpell preſents it to us under audible words, and the Sacrament preſents it to us under viſible ſignes: this is all the difference: If we would know what the Sacra-

ment is, consider what the Gospell is, and the Covenant, and you shall know what this is, for it is but a Seale, but a memoriall of the Gospell; now what is this Gospell? It is nothing but this, when God looked on mankinde, as fallen in *Adam*, he tooke a resolution in himselfe to recover them againe, by giving his Sonne to them: Now this must be manifested to men, therefore he sends his messengers to declare to the sonnes of men, to let them know their estate by nature, and to tell them that he hath given them his Sonne to save them from their sinnes, and to reconcile them to himselfe, to give them title to the kingdome, from the hope of which they were fallen: this is one part of the Gospell, this promise which he hath made, which, I say, is nothing else but a meere office of Christ.

But there is another part, w^th^ is the condition required on our part, when Christ is thus given, you must serve him, and love him, and obey him, and turne from all your evill wayes, you must be his, as he is yours: now when this covenant and agreement is made betweene us, he puts his Seale to it, this Sacrament of the Lords Supper: As *Iacob* and *Laban*, when they had made an agreement one with another, that they should not hurt one another, they pitched stones upon an heape, *This shall be a witnesse betweene us*, that is, if either of us breake the bargaine, let this heape witnesse that there was such a covenant made: And as God himselfe did,

did, when he made a covenant with *Noah*, that the waters ſhould no more overflow the earth, he ſet his bow in the clouds, and that was a witneſſe, that when I ſee the Bow in the cloud, if I goe about to drowne the earth againe with water, let this witneſſe againſt me: So in the Paſſeover, when he made a promiſe that the deſtroying Angell ſhould ſpare them, he commands them that they ſhould ſprinkle the doore-cheekes with bloud, that when he ſees the bloud, that witneſſe might ſecure them, that the Lord would remember what he had promiſed when hee had ſeene that: And as among men, when a man conveyes either lands or money, to another man, they uſe to confirme the bargaine with ſeales or with ſome ſigne or memoriall, that when they forget the bargaine, or deny it, or goe about to breake it, it may be ſaid to them, This is your hand and ſeale, the thing is done, you have paſt it, it cannot be recalled; if you doe, this will witneſſe againſt you: So the Lord here, when he hath made his Covenant with us, I will give you my Sonne: And you againe ſhall give your ſelves up to him, he puts his hand and ſeale to it, as it were, he addes this Sacrament that will be a witneſſe againſt him, if he ſhould go about to breake his covenant, as it is a witneſſe againſt us, if we breake the Covenant of faith and repentance, that is required on our part: You ſee therefore what the Sacrament is, it is nothing but the Seale of the Goſpell, preſenting that to

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the eye, which the Goſpell preſents to the eare, for it preſents God, as it were, he comes with Chriſt in his hand, ſaying this to us, This *is my Son, his body is broken for you,* and *his bloud ſhed for you,* take *Him,* let *Him* be yours, only remember *that you ſerve him, that you love him, that you obey him* againe, and let this Sacrament be a ſigne and a witneſſe betweene us: ſo that as the Goſpell hath two parts, one is a relation of all that Chriſt hath done; and another is the giving and offering Chriſt to us, ſo in this Sacrament there is a repreſenting of Chriſt, he was crucified, his body was broken, his bloud was ſhed, and a deed of gift is delivered of Chriſt to us, *Take and eat:* And therefore know that it is not a bare ſigne, but it is a ſigne of the Covenant; and there is a difference betweene thoſe two, to ſay the Sacrament is a ſigne of Chriſt, and a ſigne of the Covenant, even as there is a great difference betweene the wax that only bears the impreſſion of an image ſtamped upon it, and betweene that which is a ſeale to a Deed; that is a ſigne of the covenant, or bargaine, and agreement, for that gives intereſt into the thing, that gives Title to the thing, that conveyes the thing to us, that binds the owner perpetually to the performance of the thing; ſo the Sacrament is not a naked ſigne, repreſenting this act of Chriſt, but it gives us intereſt, not only into ſome benefits, no, he ſaith not, you ſhall have remiſſion of ſinnes, or you ſhall have adoption, but he ſaith,

Take,

Take, this is my body: By body is meant whole Christ, by a *Synecdoche*, we have Christ and all things else.

What use are we to make of this? Surely it is of great use many wayes: First, we must make this use of it, which is the maine end of the Sacrament, to confirme our faith in the assurance of the forgivenesse of our sinnes, as likewise to renew our Covenant, and the Condition required on our part, when God hath said he is willing to pardon our sinnes, if he had but barely said it, it had beene enough, God cannot lye: But lest it should not be enough, he hath not only said it, but he hath sworne it, *Hebr. 6. He hath sworne by himselfe, that by two immutable things we might have strong consolation*: Being willing, saith the Apostle, to shew to the heires of Promise the stablenesse of his Councell, he bound himselfe with an oath, but yet lest that should not be enough, he hath added seales to it, he hath given the inward seale of the Spirit, and the outward seale of the Sacrament; as if he should say, I have promised to forgive you your sinnes, let the Sacrament witnesse against me, if I performe it not: Here by the way observe, how difficult a thing it is for us to beleeve, you may thinke it an easie thing when you are in health, when you are well; but when death comes, when temptation comes, when trouble of conscience comes, I say, you shall finde it a difficult thing, you shall finde a need of all these helpes; for certainly God sweares

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not in vaine, he would not have bound himselfe with an oath, to be ready to forgive sinnes, if there were not exceeding need of such [illegible] to confirme us; and therefore you have [illegible] to set your selves more diligently about it, make this use of the Sacrament, labour to confirme your selves in this assurance: So that as the Apostle saith, *You may have strong consolation*, that is, when the temptations of Satan shall assault you with objections to the contrary, you may be strong, and not shaken: And why should you be doubtfull (if we should a little reason with you) that you may receive the fruit of this, for why should you feare it? For first, the Lord professeth, *I would not the death of a sinner as I live: And why will you die, oh you house of Israel*: What is the meaning of this? but to shew that the Lord hath an exceeding great desire, earnestly longs to save the soules of men. Indeed he saith not that he will give every one grace to come in, but if he doe, *As I live, saith the Lord, I will not his death*, that is, I am ready to forgive him: Besides this, consider what a man is ready to doe, consider how tender-hearted fathers and mothers are to their children; if we finde so much mercy there, consider how much there is in God; that mercy that is in us, is but a drop to the Ocean, it is but a beame, to the fulnesse that is in him: *If you that are evill can give good things to your children, how much more shall your heavenly Father doe it?* Againe, consider if the Lord were not ready to

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shew mercy to you, that Christ should not be of none effect, that is, the blood of Christ should be shed in vaine. And doe you thinke the Lord would send his Sonne to suffer death, and to suffer it in vaine? and that should be in vaine, if he should not be ready to receive men to mercie, when they come to seeke it at his hands; besides, if the Lord should not doe this, no flesh should be saved: *Psal.* 130. 1. saith the Psalmist there, *If thou Lord shouldest marke all that is done amisse, who could stand?* The meaning is this, if the Lord should not be ready to doe this, which he hath given to the Sacrament to confirme, namely to forgive sinnes, if he should not be ready to doe it, if he should mark straitly what is done amisse, who could stand, that is, who should be saved? Now certainly the Lord hath made man for that purpose, many shall be saved, none were made for damnation: Besides, there is another argument, *There is mercy with thee, that thou mightest be feared:* Feare is taken for the worship of God, that is, if the Lord should not receive men, none would worship him, none would serve him; when there is no hope, take away all hope, take away all endeavour. If this will not perswade you, consider what the Lord hath done for others; how many thousands of others have had their sinnes forgiven, and then thinke, had he mercy for such and such, and hath he not mercy enough for me? Hath not Christ taken thy nature as well as theirs? If all this will not perswade

you, consider how mercifull Christ was in the dayes of his flesh, he was exceeding gentle, easie to be entreated, you shall never finde that there was any that asked at his hands, but he granted it: And thinke you that he is lesse pitifull now to mens soules, than he was to their bodies? Doe you thinke that now he is in heaven, he hath laid aside his mercifull disposition? No, *Heb. 4. We have a mercifull high Priest that is touched with our infirmities, that is ready to forgive*: Oh, but my sinnes are exceeding great, what though they be, is not the Lords mercy exceeding, is it not like the mighty Sea, that drownes mountaines aswell as mole-hils: My sins are of divers sorts, what if they be, in the Lord there is multitudes of mercies, as many as thou hast sinnes: I, but they have oft beene repeated, I have oft fallen into them againe and againe: What if thou hast? Is not his mercies renewed every morning: And, *Zachary 13. 1. There is a fountaine opened for the house of Iudah and Ierusalem to wash in*. Not a cisterne, but a fountaine, that is, as there is a spring of sinne in us, so there is a spring of mercy in God, there is no end of his mercy, therefore doubt not in regard of that.

But againe, I am unfit, if I were fit and ready for this, I might receive fruit from the Sacrament, but I am unfit: Why? If thou thought's thy selfe fit, thou shouldest not have it; even therefore, because thou feelest thy selfe unfit, the rather thou shalt be received to mercy: the

Lord

Lord lookes for this at thy hands, that we find and feele such unfitnesse in our selves, the more we are humbled, the lesse we find in our selves, the more ready the Lord is to receive us to mercy: Besides, this very unfitnesse, I would aske thee, but what it is; Is it not sinne? If all sinnes be forgiven, if the pardon be generall, then it is contained among the rest, and shall not be any impediment: And therefore make this use when you come to the Sacrament, thinke not that God is backward to forgive, that he will not be as good as his word, certainly he will; and know this, that what he hath said, and sworne, he will performe, *Heaven and earth shall passe away, but his Word shall not passe.* This indeed is our chiefest consolation, that our faith is not built upon perswasions and imaginations of our owne, that our sins shall be forgiven, but it is built upon the sure Word of God: And as Saint *Paul* saith, *Gal. 1. If any Angell from heaven should preach any other Gospell, you should not receive it from him.* So when you have this sure Word that God hath given you a generall pardon, *Come unto mee all yee that are weary, and heavie laden,* &c. You may build upon this sure Word: Now when you put all these together, that the Lord hath said it, and put his seale to it, if he should not doe it, the death of Christ should be of none effect, no flesh should be saved, no man would worship God. Againe, there is nothing can be an impediment to us, not of greatnesse, and

multitude of our ſinnes, nor our relapſe into ſin, not our unfitneſſe; Why ſhould we doubt? But now this is the Condition on Gods part.

Then ſee the Condition required on our part; What is that?

Firſt, it is required that we take the Lord Ieſus Chriſt, for though the Lord give him in the Sacrament, though he offer him in the Goſpell, except we take him he is not ours. If we beleeve that one will give us a thouſand pound, that makes not a man rich, if he be ready to give it, it is the taking that makes us rich: If we beleeve that there is ſuch a ſoveraigne Electuary that is able to heale, that beleeving doth not heale, it is the taking of it, if it be not taken, it heales not: And therefore, there is required a taking of Chriſt; *So many as received him, Ioh. 1. he gave power to be*, &c. So many as received him. If a Virgin beleeve that ſuch a Suitour is willing to take her for his wife, except ſhe take him for her husband it is no match. And ſo to beleeve that Chriſt is ready to forgive and pardon our ſinnes, to beleeve that God the Father will give Chriſt to you as he hath; *Vnto a Son is given, Eſay 9.6.* To beleeve this, except we take him, doth not profit, he is not ours till then: This taking is that which the Scripture cals Faith, this is a beleeving in him: If you would know what this taking is, it is nothing elſe but the very accepting of Chriſt for our King, for our Lord and Husband: So that look what it is among men, if you would aske what it

it is for a ſpouſe to take ſuch an one for her husband, for a ſervant to take ſuch an one for his maſter, for a ſubject to take ſuch an one for his King, it is no more, but this, the very act of the will, whereby they conſent, and accept ſuch an one for their Husband, for their Maſter or King; it is the taking of him, and this is the taking of Ieſus Chriſt; I ſay, when we ſhall accept him, when we ſee God hath given him to us, and that he hath given himſelfe, when we take him for our Lord and Maſter, that is the very act of the will, whereby we reſolve to make him ours, and reſolve to give up our ſelves to him, as he is given to us: That is the firſt condition that is required, we muſt take him; and this the Scripture cals faith. Is this all? No, there is ſomewhat elſe required, you muſt take him in deed, aſwell as in will, that is, you muſt ſo take him, as to ſerve him, and only him, to turne from all evill wayes, and therefore the pardon runnes ſo, though it be a generall pardon; as there is a generall proclamation; whatſoever your rebellions be, it is no matter, for all kinde of rebellions, there is neither any ſinne, nor any perſon excepted, but then this condition runnes along with it, you muſt take him for your King: Is that all? No, you muſt lay downe your armes of rebellion, you muſt renounce the Colours and Tents of the Enemie, and come in and be ſubject to him, you muſt live by his Lawes: And therefore, beſides taking of him, there is required that we

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be ready to obey Christ in deed, and not to take Christ onely as a Saviour: Every man is ready to take him as a Priest to save them from their sinnes, but to take him as a King and a Lord, so as to be subject unto him, here all the world is at a stand; as the young man when he came to Christ, and he tels him what he must doe, *Goe sell all*, &c. He would not take him with this condition; here every man is ready to refuse him: We are willing to follow Christ thorow faire way, but not thorow foule and rough way; we are willing to take him with a Crowne of glory, but not with a Crowne of thornes; we are willing to take the sweet, but not the sowre: But we must know, if we will take Christ, we must likewise obey him, and take him as an Husband, our will must be subject to his will; we must take him as a Lord, we must be subject to him in all things, we must keepe his Commandements; and therefore he hath so expreſt it, *If you will suffer with him, you shall reigne with him*, not else; *If you will obey me, and keepe my Commandements*, then *you shall be my Disciples*, if you will *follow me*, and *deny your selves, and take up your crosse*, &c. Take up my crosse daily.

Therefore a second Condition is this, which the Scripture cals sometimes repentance and conversion to God, sometime obedience.

But is this all? No, there is one more required that we doe all this out of love, for when a man is in extremity, when he is driven to

to an exigent, now to take Chriſt, and to keepe his Commandements; perhaps he will be willing to doe, to expedite himſelfe out of ſuch a ſtrait: but will the Lord regard this? Surely no, except it be from love; therefore, *Gal.* 5. 5. you ſhall finde them all three put together, *Neither Circumciſion availeth any thing, nor uncircumciſion, but faith that worketh by love*: there you have the firſt Condition, which is faith. The ſecond which worketh, it is not an idle faith, but it is a faith that ſets you a worke; and then you have the third, they are workes that come from love. A man will be ready to doe any thing to ſave his life; you know a Merchant when he is on the ſea, caſts away his goods, when he is in extreme danger, not becauſe he and his goods are fallen out, but to ſave his life he will doe it: Take a covetous man, let him be on the racke, he will be ready to doe any thing, but yet the man is the ſame: And ſo for a man to do much for Chriſt, to doe as we are ready to doe in the time of extremity; when death comes, when ſickneſſe comes, when we are under ſome great croſſe that is upon us, when conſcience is troubled, I ſay, in theſe caſes to doe it, the Lord regards it not: This therefore is the Condition that is required to be done out of love; it is a rule in the Civill-law, *Contractus qui fit per minas, nullus eſt*; The contracts that are gotten by threatnings, are no contracts at all; but if a Virgin conſent, when ſhe is free, when it is done without compulſion, that makes the match: So it

it is betweene Christ and us, for us to take him and keepe his Commandements, and to doe it out of feare and other respects, this Christ regards not, it is love that makes the match: If we take him out of love, if all we doe, be done out of love, then there is a match betweene us, otherwise not. And there is good reason for that, because feare is of a fleeting nature, it soone passes and vanishes away, but when it is rooted and grounded in love, when that which we doe, comes from this principle, then we hold out and cleave to Christ, without separating againe; when that proceeds from feare, we doe it not with delight, we doe it not with propensenesse, with proclivity of minde, with an inward willingnesse. Now the Lord so loves a chearefull giver, a chearefull servant, and a chearefull performer, that he loves no other: And therefore that Condition is required, to *Delight in the Law*, in the inward man, that we doe not only keepe his Commandements, but that they be not grievous to us, that what we doe, be done out of love; and therefore it is required, when we doe this, that we love the Lord Iesus Christ; I will be bold to say, a man may pray day and night as earnestly as *Hannah* did, he may keep the Commandements of God without reproofe, as *Zachary* and *Elizabeth* did for the outward act, he may abound in the worke of the Lord, but whatsoever he doth, if he doe it not out of love, God looks upon such workes, as upon a dead carkase; so they are called,

called, *Hebr.* 9. *Dead workes*, that is, workes that are good for ſubſtance, and for circumſtance too, but yet they are dead, becauſe they come not from love, there is no life in them: Therefore, in 1 *Cor.*16.22. *Whoſoever loves not the Lord Ieſus*, ſaith the Apoſtle, *let him be accurſed · Whoſoever loves not the Lord Ieſus*, that is, whatſoever a man doth beſides, let him profeſſe what he will, and performe what he will, if he love not the Lord Ieſus, he is accurſed: And that I ſpeake not this without ground, looke 1 *Cor.*13. Take the moſt glorious actions that a man can performe, if a man *give his body to be burnt*, that is, to be a Martyr, if he *gives his goods to the poore*, which is an high action for a man to part with all he hath; if he doe that which Chriſt required of the young man, to *deny himſelfe*: If a man were able to preach the Goſpell, if he had gifts as an Angell, as the Apoſtle ſpeakes, *If he were able to ſpeake with the tongue of men and Angels, and if it were without love, God regards it not*: Love is a diſtinguiſhing Character, an Hypocrite may goe very far, but love he cannot; it is love therefore that ſets an high price upon all that we doe: And therefore you ſhall finde from the beginning of *Geneſis*, to the end of the *Revelation*, the Promiſe is made ſtill to the Affection, and it is the Affection that makes a man a good man; he that feares the Lord, and he that loves the Lord, and he that delights in the Commandements of God, &c. And therefore it is not enough that we

we take Chriſt, and that we beleeve in him, that we doe the workes that he commands us, but that we doe them out of love: And this is the Condition that is required on our part. So you ſee now what the Goſpell is, what the ſumme of it is, that is ſealed in the holy Sacrament, it is this Covenant on Gods part, that *he is ready to forgive us*; wherein you muſt ſtrengthen your faith, when you draw neare to him. And againe, this condition on your part, Faith and obedience out of love, as you have heard: This is the firſt uſe that you are to make. I ſhould proceed.

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The end of the Firſt Sermon.

THE

THE CUPPE OF BLESSING:

DELIVERED IN THREE Sermons, upon 1 Cor. 10. 16.

The Second SERMON.

1 CORINTH. 10. 16.

The Cup of bleſſing, that we bleſſe, is it not the Communion of the bloud of Chriſt? &c.

SEEING we have the ſame occaſion for which I tooke this Text, being to receive the Sacrament againe the next Sabbath, and ſo along; I thought it better to continue it, than to divert to another: When we handled it the laſt time, we told

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told you there were theſe three parts in the words:

First, there is a true Communion of the body and bloud of Chriſt.

Secondly, the meanes by which it is conveyed to us, the bread and wine, the outward elements which God hath Sanctified to that purpoſe.

a The third is the adopting or fitting theſe elements for ſuch an end; and that is by ſanctifying them, by bleſſing them, by ſetting them apart; *The Cup of Bleſsing which we bleſſe*, &c.

The point we delivered was this, that in the Sacrament there is a reall and true Communion of the body and bloud of Chriſt to every Receiver.

We told you the difference betweene the Papiſts and us, we both agree that Chriſt is really in the Sacrament, they ſay it is corporally, we ſay it is only done by faith. But to uſe an expreſſion of *Auguſtine*, which he hath upon the very Text, ſaith he, *Iohn Baptiſt* ſaid he was not *Elias*, and yet Chriſt ſaith, *Iohn* was *Elias*; *Why*, ſaith hee, *how ſhall wee reconcile theſe two? they are thus reconciled; Iohn ſpeakes properly, and Chriſt ſpake figuratively, and therefore they croſſe not one another* (he gives this very inſtance) ſo ſaith he, when Chriſt ſaith, *This is my body*, and we ſay it is not his body, but bread, (they are *Auguſtines* owne words) ſaith he, the meaning is this, It is the body, if we take it figuratively, and it is not his body, if we

ſpeake

ſpeake properly; ſo that as it was with the Temple of his body, when he ſpake of it, *I will deſtroy this Temple, and build it in three dayes*; they underſtood it of the materiall Temple: and, ſaith the Text, *They were reckoned as falſe witneſſes againſt Chriſt*: So when Chriſt ſpeaks thus of his body, *This is my body*, when they underſtood it materially and corporally, when it is a thing ſo frequent and uſuall with him to ſpeake Metaphorically, I ſay, they ſhall be found falſe witneſſes againſt him, in applying this to his materiall and corporall body, that he underſtands of his myſticall body, which is received by faith. I will not ſtand to repeat more of that I delivered then, leſt the time prevent us in that which remaines.

Onely one thing which I then omitted, and that is a great objection of the Papiſts, out of the ſixth Chapter of Saint *Iohn*, where Chriſt ſpeakes ſo much of eating his fleſh, and drinking his bloud, which, ſay they, muſt needs be underſtood of a corporall manducation, of eating his body and drinking his bloud in the Sacrament; we will ſpeake one word of this.

Firſt, that this cannot be the meaning of that clauſe, is evident, becauſe the Supper of the Lord was not then inſtituted; and therefore it could not be he ſhould have relation to that, becauſe Chriſt ſpake to thoſe that might underſtand him, the words were intelligible at the leaſt: Now it was impoſſible that thoſe that heard him, ſhould underſtand him of the Sacra-

ment of the Lords Supper, becauſe it was a thing that was not; and if they ſay that was their dulneſſe: I anſwer, it is not dulneſſe not to conceive that which ſimply could not be knowne: This that had no being, could not be knowne; and therefore this is certaine he had not relation to that.

Beſides that, if you marke the courſe of the words, you ſhall finde he ſaith there, that rather the fleſh is turned into bread, than the bread to fleſh, ſaith he, *I am the true bread that came downe from heaven,* he repeats that often in the Chapter, verſ. 51. *I am the living bread, and my fleſh is bread, and I give life to the world:* So that you ſhall finde more reaſon, if you reade that Chapter, why the fleſh ſhould be turned to bread, than the bread into fleſh.

But beſides that, the eating of Chriſts fleſh, and the drinking of his bloud, is alwayes taken in a good ſenſe, and it is alwayes peculiar to the Saints: And therefore, verſe 53, 54. you ſhall finde both expreſſed: *Except a man eat his fleſh, and drinke his bloud, he hath no life in him:* Againe, *Whoſoever,* (without exception) *eats his fleſh and drinkes his bloud, he hath eternall life, and Chriſt will raiſe him up at the laſt day:* So if you take the words generally as Chriſt expreſſeth them, and ſo they muſt needs be underſtood. Then it is impoſſible that his fleſh ſhould be eaten in the Sacrament, and his bloud drunke, becauſe many that ſhould eat his fleſh there, in a corporall manner ſhall not be ſaved, which

you

you know themſelves grant. Beſides, there are many that never eat his fleſh, nor drinke his bloud in the Sacrament, that are ſaved, and have life in them, as you know the Theefe on the Croſſe, went immediately to Paradice, though he never eat the fleſh of Chriſt in the Sacrament, nor dranke his bloud: All the Patriarkes before Chriſt, *Did not they drinke the ſame ſpirituall drinke, did they not eat the ſame ſpirituall meat, as we doe?* but they never eat it in the Sacrament: *Mary Magdalene*, when ſhe had never taſted of the Sacrament, ſaith Christ, *Goe thy way, thy ſinnes are forgiven thee:* What need I give you inſtances of children that die; It is the opinion of the Councell of *Trent*, they ſet it downe in plaine termes, That children, that are baptized, though they eat not the Sacrament, and drinke of the bloud of Chriſt, and eat his fleſh, are ſaved: And therefore Chriſts owne words muſt be meant in this ſenſe, and cannot be underſtood of a corporall eating of his fleſh, and drinking of his bloud. But becauſe thoſe words, *Vnleſſe yee eat my fleſh, and drinke my bloud, yee cannot have life*; are a place which the Papiſts doe much urge, as if it were impoſſible to be anſwered, and appeale herein to the Fathers. We will ſhew you briefly, that it was ſo interpreted by the Fathers that lived neare the Apoſtles times, as by us now, before there were any Popiſh Doctors to corrupt the Gloſſe, as *Origen* (that was very ancient) upon the fifth of *Matthew*, ſaith this, *That if it could*

be that he that remaines an ill man, could eat the fleſh of Chriſt, and drinke his bloud, then it could never be ſaid, Iohn 6. Whoſoever eats my fleſh and drinkes my bloud, hath eternall life, and I will raiſe him up at the laſt day. Againe, alſo, *Auguſtine* in his 26. Tract, upon the Goſpell of Saint *Iohn*, ſaith this, *Whoſoever is not a member of Chriſt, he eats not his fleſh, he drinkes not his bloud, though viſibly and corporally hee cruſh with his teeth the Sacrament of the body and bloud of Chriſt.* Marke the words, *The Sacrament of the body and bloud of Chriſt:* But it is vaine for me to inſiſt upon the particular ſaying of *Auguſtine*, becauſe thoſe that are acquainted with his ſayings, if they deale ingenuouſly, they know they are every where ſcattered, that he is very cleare and evident: But I will name one that is exceeding perſpicuous, in his third booke, *De Doctrina Chriſtiana, cap.* 13. he gives us this rule for the interpreting of Scripture; *If we finde that commanded that is flagitious, and hurtfull, and evill, we muſt not interpret Scripture ſo, that ſuch a thing is to be done:* As for example, he gives this inſtance, *Iohn 6.* Chriſt ſpeakes *of eating his fleſh and drinking his bloud*; ſaith he, this is a flagitious, an evill, and an hainous thing, that a man abhors when he thinkes of it; and therefore the words are not ſo to be underſtood, but you muſt underſtand them ſpiritually, and figuratively; you muſt, when you heare thoſe words, remember that *Chriſts fleſh was crucified for you, and that his bloud was ſhed*; and ſo the words are

to

to be interpreted. *Ambroſe* upon the 118. *Pſal.* having occaſion to ſpeake of the Sacrament, hath reference to this, *Ioh.* 6. ſaith he, *Chriſt is the bread of life, he that eats life cannot die, for how ſhall he* (ſaith he) *die, Chriſt is the bread of life, he that eats him, therefore, cannot die, therefore* (ſaith hee) *none are ſaid to eat the fleſh of Chriſt, and drinke his bloud, but they muſt needs live for ever, for he eats that which is life. Athanaſius* hath ſpeeches as plaine as theſe, *It is not,* (ſaith he) *corporall, but it is ſpirituall, that which Chriſt ſpeakes concerning eating of his fleſh, and drinking of his bloud,* (ſaith he) *that ſmall bodie of his, could that feed ſo many,* ſaith he *is reckoned the meat of the whole world:* And therefore, ſaith he, in the latter end of that Chapter, *Iohn 6. When Chriſt had finiſhed his ſpeech of eating his fleſh, and drinking his bloud, he ſpeakes of his Aſcenſion into heaven, that he might draw us from carnall conceits, to raiſe our minde to underſtand the thing ſpiritually to aſcend to him by faith, and to know the ſpirituall nouriſhment of the ſoule and not corporall of the bodie.* Beſides him, *Tertullian* in his booke, *De reſurrectione carnis*; *Euſebius contra Marcellium*, not to name other particulars, they all interpret the place thus: And therefore let not our Adverſaries ſay, it is a new interpretation; it is faſtned on the words by *Calvin* and *Beza*, as they doe; it is the interpretation of the Fathers, nay, I will goe further, it is the interpretation not of the Fathers onely, but of ſome of their owne Writers;

Cajetan upon the third part of *Thomas*, the 80. Queſtion, ſaith plainly, *To eat the fleſh of Chriſt, is to beleeve in Chriſt.* And *Biel* in the Canon of his Maſſe, and *Canisius* upon the *Corinthians*, and others of their owne Writers, which is enough to make it cleare to them, that this is the meaning of the words, that we have ſaid before. it. So much ſhall ſerve for the anſwering of that Objection.

We ſhewed the laſt day in what manner Chriſt is in the Sacrament (I will not ſtand to repeat it) we came to draw ſome conſectaries from the point, that there is a reall Communion of the body and bloud of Chriſt in the Sacrament: The firſt was for the ſtrengthning of our faith: If God had ſaid it only, it had beene enough, God that cannot lye: But I told you, he had not only ſaid it, but ſworne it, and not only ſworne it, but hath put to his Seale: And therefore we have reaſon to beleeve him; only I told you what was required, if we will partake of Chriſt: Firſt, we muſt take him by faith: Secondly, that is not all, we muſt take him in deed, aſwell as in word, that is, we muſt obey him, and live by his Lawes; we muſt lay downe the armes of rebellion, and come in, if we will have pardon: Thirdly, it is not enough to doe this, but we muſt doe all out of love. Now when a man heares of this, that all this is required in taking of Chriſt; here, I told you, all the world is at a ſtand, there is no body will be content to take him, when they heare theſe conditions,

conditions, that they muſt deny themſelves in every thing, in their profit, in their pleaſures, in their credit, and muſt take up every croſſe; and when they meet a croſſe, they muſt not balke the way, but they muſt goe thorow, when they heare they muſt follow him and ſerve him: I ſay, when men heare this, they refuſe Chriſt, they will not come in to God: Now what is our buſineſſe, but to invite men to come in to God, and to compell them, as he ſaith, *That my houſe may be full*; we are the Meſſengers of the Lord, ſent, that we may invite men to this Banquet, I meane not to this Sacrament, but to the thing: And therefore we will make it the ſecond Conſectary, and ſo proceed.

If there be here a reall Communion of the body and of the bloud of Chriſt, then here is the gift or offer of his body and bloud: Conſider therefore the greatneſſe of Chriſts love, that he ſhould regard us ſo much, as to take our Nature, to cloath himſelfe with our fleſh and bloud, that he might be crucified, in that, I ſay, this is an extraordinary love: Compare but our condition with the Angels that were fallen, and we ſhall ſee the greatneſſe of this love: The Angels that were fallen (and we were ſunke in the ſame mire) when God looked downe from heaven, and ſaw the miſerable condition of both, (ſaith the Author to the *Hebrewes*) he had compaſſion on us, but on the Angels he had not compaſſion: Which difference ſhewes his liberty, and magnifieth his mercy

mercy toward us, as you ſhall finde in *Malachy*, the Lord reaſoning with Iſrael, *Thus have I loved you, and yet you ſay, Wherein haſt thou loved us?* ſaith he, *Was not Eſau Iacobs Brother*, and yet *Iacob have I loved, and Eſau have I hated.* So, I ſay, the Lord hath loved us, in doing this for us, in giving this body of his to be broken, and his bloud to be ſhed, he hath loved us, and hated them: And why hath he put this difference, but becauſe he loved us? And therefore *Paul*, as he is excellent, when he comes to ſet forth this point, *Epheſ.* 2. he ſaith, *When wee were children of wrath, when we were dead in treſpaſſes and ſinnes, when we were enemies, he that is rich in mercy, according to the greatneſſe of his love, hath quickned us, and ſet us together with Chriſt in heavenly places*, (marke it) when we were in this condition, dead, it was he that was rich in mercy, according to the greatneſſe of his love, &c. You ſhall finde that the Apoſtle, whenſoever he comes to this matter, knowes not how to expreſſe himſelfe, but as a man that ſtood amazed at the greatneſſe of Gods love, he had his thoughts ſwallowed up with it, *Epheſ.* 3. *That you may know the love of Chriſt, which paſſeth knowledge, that you may comprehend the length, and breadth, and depth, and height of the love of Chriſt, &c. which cannot be meaſured:* that is, the love of Chriſt was exceeding great: And this is that you are to doe now when you come to the Sacrament, and not only then, but at all times: For it is profitable for us to doe this,

this, *Doe that* (ſaith Chriſt) *in remembrance of me*; what is that we ſhould remember? His love: And why his love? to gaze upon it, only to know it? No, but to be moved with it, to love him againe, to take him, to feare him, to ſerve him, to obey him, for that end, you ſhould remember it.

When *Paul* was going to *Damaſcus*, you know the Lord met him by the way, and when he had met him, *Paul* (ſaith he) *I am* IESUS *whom thou perſecuteſt, I am* IESUS *that was crucified for thee, I am* IESUS *that gave my body for thee, and as many as receive me:* You know when *Paul* heard this, it melted, it ſoftned his heart, and drawes from him that holy, and good, and humble expreſſion; *Lord, what wilt thou that I doe?* As if he ſhould ſay, I will doe whatſoever thou wilt have me. I ſay, it was this love, *I am* IESUS *whom thou perſecuteſt*, that melted the heart of *Paul*: So I may to every one that heares me at this time: If there be any among you, that live in any ſinne, whatſoever it is, be it ſwearing, be it drinking, be it fornication, be it Sabbath-breaking, be it what it will, I may ſay to him, as if a voyce ſhould come from heaven, as it did to *Paul*, It is Ieſus whom thou provokeſt, it is he, whom thou offendeſt, whom thou wrongeſt, whom thou diſhonoureſt, it is Ieſus that was crucified for thee, that Ieſus, that gives his body and bloud for thee, ſhall not this melt thee? ſhall not this affright thee ſomewhat? ſhall it not bring

you on your knees, and make you ſay, I am a ſinfull wretch, not worthy to be received into the number of the Saints; Lord, what wilt thou that I doe, I will doe it, I will continue to doe this no more: Surely this is a ſtrong motive; *Paul* thought ſo: I beſeech you by the mercies of God that you would come in: Take it in the Prodigall ſonne, when he comes home, and expects little (as he had reaſon to expect little from his father, when he had carried himſelfe ſo rebelliouſly) when his father uſed him in that manner, when he provided a feaſt for him, and put the robes upon him, and rings upon his fingers, how thankfull was he? how was he affected? how would a man be affected in ſuch a caſe? So, I ſay, that is our condition, we have cauſe to looke for nothing but death, thereupon comes the Goſpell, that comes and offers life, that overcomes with kindneſſe, as it were: the Lord comes and tels us, Well, notwithſtanding all this, you ſhall be received to mercy; goe, *Take, this is my body which is given for you*: I ſay, this would move an ingenious diſpoſition: You know *Mary Magdalen* was moved with this, when ſhe was ſuch a ſinner, and ſaw that God had received her in that manner, that melted her heart; ſo that ſhe warred his feet with her teares: So ſhould we be affected, if we did ſeriouſly conſider the greatneſſe of Christs love, *I will give you my body and my bloud*, this is a great thing, if we were able to conſider it aright, that the Lord ſhould give us his body and

and his bloud. There is no love like this, *Hee hath loved me* (ſaith *Paul*) *and hath given himſelfe for mee*: And this is that indeed which ſhould bee the moſt effectuall motive of all others, that there is a pardon that Chriſt ſtill makes offer of to you indeed; there is nothing elſe brings us into Chriſt but this, other things may prepare us, but nothing brings us in but this: You know, a Pirate, as long as a proclamation of rebellion is out againſt him, will not come in, but a pardon being promiſed, and advancement annexed to it, that, if any thing, will bring him in: The theefe runnes away, as long as he is purſued with Hue and Crie, but the promiſe of pardon makes him returne back: So, I ſay, it is not the Law that brings you in, that may prepare you, but it is this Goſpell; for, as I told you, the Sacrament preacheth the Goſpell to the eye, as we doe to the eare; and when mercy is promiſed, when a pardon is promiſed, a generall pardon, without exception of perſons, or ſinnes; my thinkes this ſhould affect you, and bring you in: As it is ſaid, *Ier.* 3. *Saith the Lord, If one of you have put away his wife, will he returne to her againe? No, but you have played the harlot in many places, and many times, and yet returne to me ſaith the Lord*: And ſo I may ſay to every man that hears me, though thy ſins be never ſo great, like that ſin of Idolatry, like that ſin of playing the Harlot, though that were frequently committed, though it were done oft, many times; yet *returne ſaith the Lord, if*

if thou wilt come in, thou shalt be pardoned, and not so only, but *whosoever receiveth me,* saith Christ, *shall be made the sonne of God.*

Consider this, be affected with it, let it not be in vaine unto you when you heare those patheticall speeches, 1 *Iohn, He came to his owne, and his owne received him not:* And againe, *Oh Ierusalem, Ierusalem, how oft would I have gathered thee,* &c. I say, when you heare these things, it may be you thinke with your selves, these were rebellious people to use Christ thus, you thinke if it had beene the case, if you had beene there among them you would not have done it: Well, I say, it is the case of every man that continues in any knowne sin, Christ offers himselfe, we make offer of him, when we preach the Gospell, in the Sacrament he is offered, he is made like a common dole, all may come that will, and certainly all that hunger doe come; but when thou goest on still in thy sinnes, thou art one of them to whom Christ is come, and thou wilt not receive him; thou art one of them, whom he would gather, and thou wilt not: No, but thou wilt goe on, thou takest the Grace of God in vaine, thou trampleſt the bloud of Christ Iesus under-foot, as a common thing, thou doest what thou canst, that the death of Christ should be of no effect, thou recompencest to the Lord evill for good, doest thou thinke that the Lord will beare this at thy hands? No surely, he will be revenged on such a man, on such a people as this:

this: But you will ſay, it is an hard thing to doe this that you exhort us to: And therefore, that I may not onely ſhew you what the duty is without affording you ſome helpe to doe it, we will adde ſome things, that may invite you to come in: And take Chriſt thus offered in the Sacrament, and which is continually offered by and in the Goſpell.

And what is it that ſhould invite you? But two things (to goe no further) one is the miſery out of Chriſt; the ſecond is the happineſſe you ſhall have by him: And that is the buſineſſe we have principally to doe, at this time, that we might invite you to take the body and bloud of Chriſt, that is, to take the Lord himſelfe, who is offered effectually and freely to you? He makes proclamation to all that will come and take of the waters of life freely. Now if we conſider what ſhould invite the ſons of men to come in, theſe two things will doe it, their miſery out of Chriſt, and their happineſſe by him: As the Prodigall, what did invite him to come home? The miſery he was in, he ſaw he could not live, he could not get huskes to ſuſtaine him: On the otherſide, in his fathers houſe there was bread enough; thoſe two together wrought on him, and brought him home: So we, when we invite men to the marriage of the Kings Sonne, that is, to marry the Sonne himſelfe; What ſhould we ſay to invite them? We bring them to conſider on the one ſide, I cannot live without Chriſt; I am undone,

done, I periſh if I doe: Againe, on the other-ſide, by matching with him, I ſhall have all by Grace that he hath by Nature: I ſhall be a ſon of God, a King, and heire of all things, I ſhall have all that Chriſt hath: I ſay, theſe two ſhould invite us to come in; and therefore we will doe theſe two.

Firſt, ſhew you the miſery you are in out of Chriſt, *Iohn* 3. 18. ſaith the Evangeliſt there, *He that beleeves not in Chriſt is condemned alreadie:* (Marke) he needs not a new condemnation, but he that beleeves not in Chriſt is condemned already; *He that hath not the Sonne, hath not life:* Is not this miſery enough to be in a ſtate of condemnation? *Iohn* 5. *Hee that obeyes not the Sonne, the wrath of God abides on him:* And what is that wrath of God? If the wrath of a King be a meſſenger of Death, what think you of the wrath of God? Who knowes the power of his wrath: *Rom.* 9. *What if he will to ſhew his wrath, and to make his power knowne, ſuffer with patience the veſſels of wrath, appointed to deſtruction,* that is, when the Lord ſhall come to execute his wrath on evill men, he will uſe all the power he hath to execute the fierceneſſe of his wrath on them: And therefore it is a terrible thing to be ſubject to the wrath of God: But becauſe that moves not ſo much, being generall, you will aske wherein this wrath of God is ſeene, and wherein more particularly is this miſery in being out of Chriſt; I will name but theſe three particulars.

First,

First, you shall be subject to Death, subject to Him that hath the power of Death: You will say this is no such misery, for are not holy men subject to death, as well as evil men? I, but there is great difference; the evill shall be subject to death, as an enemie, the last enemie that shall be destroyed is Death, which shewes that Death is an enemie; I say, they are subject to Death as an enemie; Death may come to two men, and be a friend to the one, and an enemie to the other, that which he saith, Death is the rich mans enemie, and the poore mans friend, we may better apply it, to the godly man, and to the evill man: And surely it is true, Death is the Godly mans friend, and the wicked mans enemy; the same Death, as you know, the same messenger comes to call *Pharaohs* Butler and his Baker, he came as an enemie to the one, and as a friend to the other, he came to call the one to promotion, and the other to execution, so doth Death: Now Death, when that comes as an enemie, is terrible, when that comes with a sting, Death indeed without a sting is nothing; but Death, when it comes with a sting, and the *sting of Death is sinne*; this we consider not, that Death hath a sting, it is a Serpent, that often stings without hissing, without warning, it comes suddenly, it comes certainly, we see continually how men fall from the tree of life, as leaves in *Autumne*, we consider not this: but this is among the miseries, that we are subject to death, and this is a great misery. Those that

can looke upon other miseries and dangers, and out-face them, without being daunted, when Death comes, that appales them, that looses the joints, that makes them tremble, that makes their knees knocke together: You know it is said of *Saul*, *David* professeth that he was valiant as a Lion, in his Songs of him, when the newes of Death comes, he fals to the ground, there was no strength in him: All are petty miseries to this, this is the great Giant that makes the stoutest heart to tremble at his approach. But is this all, that we are subject to death, when we are out of Christ? No, we are subject to the feare of death likewise, which is an hundred times worse that death it selfe, *Heb.* 2. 14. *He hath delivered us from him that had the power of death, he hath delivered us, that for feare of death were all our lives subject to bondage:* I say, the feare of death, is worse than death it selfe, because death continues but a moment, it is soone gone, but the feare of death continues alwayes, a long time, like the hand-writing which kept *Belshazzer* in feare; so this feare of death keepes us in a continuall trembling, this is that that imbitters all our comforts, that sowres all our joy, this feare of death, they were all their life-time subject to bondage through the feare of death: Therefore it is not said that death is bitter to him that lives in pleasure, but the remembrance of death; all the joyes and comforts that we have in this life, what are they when they are accompanied with this, I say, ther

is nothing terrible, but ſo farre as it is mingled with this feare: All evill and dangers are ſo farre terrible, as they are harbengers of death, as they are crackes to give warning of the fall of the whole houſe that ſhall never be repaired againe: Whatſoever pleaſure we enjoy, this is the gall that takes away the ſweetneſſe of all, though the pottage were otherwiſe good when the *Colloquintida* was in them, there is death in the pot; ſo I may ſay, when death is joyned, what ſweetneſſe is in them? That is the condition of every man living out of Chriſt, he is not only ſubject to death, but to the feare of death continually.

But is this all? No, there is yet more, there is Hell, Death hath a Page that comes behinde him, that is ten times worſe than himſelfe, *Rev. 6.7,8. I looked & ſaw a pale horſe, and the name of him that rode on him was Death, and behinde him followed Hell:* That is, Hell is the hooke that is hid in Death, when we are once taken with that hooke, we are kept there for ever: If Death ſhould come without Hell, it were another matter, Death is but the lightning, it is Hell that is the crack of thunder: and ſhall we like children bo afraid of the lightning, and not be afraid of the bolt? It is hell that is the gate that keeps us for ever, Death is but the arreſt, that carries us thither. Therefore conſider what it is to be ſubject to Hell; as our Saviour ſaith, *What will that availe a man to win the whole world, and loſe his ſoule:* Conſider well of that ſpeech, What

will that availe you to save all things else, if you lose your soules, as if a man should save the paring of his nailes, and lose his finger, as if he should save his shooe, and lose his foot, as if he should save the ship, and lose the fraught, as if he should save the house, and destroy the man that dwels in it; so it is to save other things, and to lose the soule: No, it is the terrible thing, Hell, that followes Death: In all other miseries, yet this is our comfort, that Death will come in the end, and put a full point and period to them; but this second death, Hell, is such a death, as hath no other death to end it: Therefore, as wee say, *But for hope the heart would breake*; surely there is no hope, and therefore there is a breaking of the soule, aswell as torment of the body: Therefore consider what Hell is, what eternity is, this is the misery we are in out of Christ, you are subject to the feare of death, you are subject to Death, and to Hell too: Death is but the Stalking-horse, it is Hell that is the Fowler, that hath the peece and the shot to destroy us utterly. And therefore consider what case you are in out of Christ, what misery you are in out of him, that when Hell and Death come; as she said, *Vp Sampson, for the Philistims are on thee*; so, when we shall say, Hell and Death is on you, and your haires are cut off, that is, Christ is gone from you (for the cutting off his lockes, was but an embleme that God was departed from him) I say, when they are on us: If Christ be away, what a case are

we

we in? Shall they not take us and carry us to that priſon, there to lye for ever: Therefore conſider this, it is certaine the deſtroying Angell will come, and commonly he comes in the night; *Death commeth when thou leaſt lookeſt for him, as a theefe*: I ſay, the deſtroying Angell will come; What will their condition be then, when there is no ſprinkling of the bloud on the doore-poſts of thy ſoule? It is the caſe of every man out of Chriſt; What are we out of him? when the avengers of bloud, when the purſuers ſhall ſet on us, and purſue us, from whom we cannot flie. And when we ſhall be ſhut out from the hornes of the Altar, when we cannot come to Chriſt, the Citie of Refuge, it is a terrible thing, if we conſider it ſeriouſly. It is ſaid that *Aaron*, when he cauſed the people to commit that ſinne, or was an inſtrument rather, it is ſaid that he left the people naked, why? becauſe he deprived them of the preſence of the Lord: Now when Chriſt ſhall be taken from us, when we are without him, when we are deprived of him, are we not naked? is not the hedge broken downe? there is nothing left to ſhelter us; what are we without him? but as the Conneyes out of the rockes, that have nothing to ſhelter us from the devouring Lion: Now *Moſes* was but a type, it is Chriſt that holds the hands of God that he cannot deſtroy us, it is he that ſtands in the breach, and keepes out the inundation of evils, that we be not over-whelmed with them; he is the Arke

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of God, that causeth the house of *Obed-Edom* to be blessed; and we have more cause to take to heart the want of him, a thousand times, than they had to lament the losse of the Arke, when it was among the Philistims, for the Arke was but a type of Christ: This is the case of every man living out of Christ.

Object. I but, you will say, Christ is mercifull, he is very ready to forgive, I hope I am not out of him, but he is ready to receive me?

Answ. It is very true, he is mercifull, but to whom? surely not to the wicked, he holds not the wicked innocent; to speake plainly to you, Whosoever continues in any knowne sinne, be it never so small, to such a man Christ will not be mercifull: *No sinne shall have dominion over you, Rom. 6. for you are not under the Law, but under Grace:* As if he should say, there are none whom Christ takes to himselfe, and puts into the condition of Grace, but he frees them from the dominion of every sinne, there is not one ruling lust there: You know there are many paths that lead to hell, the way that leads the right way is but one, errour is manifold; there are a thousand paths that lead the wrong way, and will not one path lead to hell as well as a thousand? He that is in Christ hath crucified the flesh, and all the affections, there is not one raigning lust there; so that as Antichrist had his marke, and they received the marke of the Beast: So Christ hath his marke too; as you have it, *Ezek. 9. The Writer marked all that mourned,*

ned, God set a marke upon them, and he sets a marke upon all those that he is mercifull to.

You will say, what is this mark of the Lord? You shall finde, 2 *Cor.* 5. 17. *Whosoever is in Christ, he is a New Creature,* that is the marke of the Lord Iesus: And therefore, if thou wouldest know whether Christ will be mercifull to thee, consider if thou finde that marke there, *Art thou a New Creature?* that is, art thou made all New, as if thou haddest another soule dwelling in thy body, for thou must not be new by halfes, thy whole spirit must be New.

Againe, if you will come more properly to this marke, you shall finde, *Ephes.* 1. 2 *Cor.* 1. what it is, *The Seale and marke that Christ sets, is his Spirit: Whosoever hath not the Spirit of Christ is none of his:* You know Merchants set seales upon their goods, to know them, that when they meet with their seale they may say, This is my parcell of goods: So it is in the multitudes of men; All that Christ will be mercifull unto, he sets his seale on them, and where he finds his seale and his mark, those he knowes to be his; *That Seale is his sanctifying Spirit that he hath given us, it is as a Seale or earnest,* 2 *Cor.* 1. and *Ephes.* 1. *He hath sealed us with the Spirit of Promise:* that is, with the Spirit that he hath promised to us. So consider if thou have that Spirit then, to sanctifie and to change thy heart, to make thee another man than thou art by nature, to enable thee to do more than thou canst doe by nature; If thou have not this seale of

God, thou art yet none of his : But you will ſay, I have the Seale, I hope I have the Spirit : Well, it is well, if thou haſt; but know this, that Chriſt never gives that privie Seale and Signet of his, that inward Seale that none knowes, ſave thoſe that have it; but there is a Broad-ſeale likewiſe that followes, that Seale ſpoken of, 2 *Tim.* 2. *This foundation of the Lord remaineth ſure, and hath this Seale, The Lord knoweth who are his, and let them depart from iniquity that call upon the name of the Lord*; hee addes to that other, a parting from iniquitie, from all kinde of iniquity, there muſt be none exempt place in thine heart, nor in thy life, wherein thou wilt have a priviledge, thou continueſt not in the leaſt ſinne, but departeſt from all iniquity, then thou haſt this Seale aſwell as the other : If thou want theſe two Seales, if thou be not a New Creature, if any ſinne have dominion over thee, if there be one living luſt in thee that is not mortified, that is not healed, I aſſure thee thou never haddeſt yet any part in Chriſt : and if thou be out of Chriſt, thou ſeeſt what thou art ſubject to, to the wrath of God, and you ſee the particulars, you are ſubject to death, you are ſubject to the feare of death and to hell; and this is the caſe of every man out of Chriſt, and me thinkes this ſhould ſomewhat move us to come in, and to take him. But this is not all, that which we have by Chriſt may invite us a great deale more forcibly : If we could but open the Casket, and ſhew you the Iewels,

Iewels, or if we could but unlocke the treaſures that are hid in Chriſt, it would bring a man in love with him, it would make men doe as *Paul, Account all droſſe and dung, that they might have him.* Well, though we cannot doe it fully, yet we will endevour to doe it a little: You will ſay, What ſhall we have by Chriſt? Firſt, you ſhall have life by him, *Iohn 6.* the place ſpoken of in the beginning, *He that beleeves in me, ſhall have eternall life, and I will raiſe him up at the laſt day:* When he comes to ſpeake of water to the woman of *Samaria, Iohn 4.* when hee would commend to us a motive to ſtir us up to come and take him, and to drinke, &c. he ſaith, *Hee that drinkes this water ſhall thirſt no more:* That is, he ſhall live for ever; it is water that ſhall keep life in him for all eternity; when ſhe heard this, ſhe harkens to heare of water that could keepe life for ever. When you reade the ſtory in *Geneſis*, that *the Angell was ſet with a ſword ſhaken, to keepe man from comming to taſte of the tree of life*; you ſhould thinke with your ſelves, if the Angels were removed now, or there were a man ſo happy, that the Angell would give way to him, that he might come and eat of the tree, and when hee had eaten to live for ever, you thinke that man in an happy condition. Now the Lord doth ſay, *Revel. 2. He that overcomes I will give to eat of the tree in the middeſt of the Paradice of God:* That is, he ſhall eat of me, and live for ever; this is the great happineſſe we have.

When

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When Christ would use a compelling argument to move, *Revel.2.11. Hee that overcomes shall not be hurt of the second death*: Why, is it so great a matter? Oh that is all, *not to be hurt of the second death*: The first death is nothing; the first death is but the doore, it is but the gate that leads to the passing thorow; the first death is but a going over the threshold, the breadth of it is but a step, and the length of it is but a moment of time or two: But *the second death*, there are the chambers of death, as *Salomon* speakes, where you shall be led from one misery to another, and where you shall dwell for ever: And therefore consider this, if you take Christ, you *shall not be hurt of the second death*: I beseech you consider seriously, reckon nothing so sweet; if this life be sweet, that is but a spanne long, is not abundance of life much sweeter: It is naturall to every man to desire immortality, if you could but have this life continued, let every man aske his owne brest what he would give, that his life might be continued, that he might be immortall? If there were such a thing as the Alchymists speake of, I could draw out the threed of this life to keepe it firme and even as they dreame of; what would you give to obtaine it? And will you not regard this that will doe that indeed? Will you not take Christ, which is life indeed, which will give you another life of immortality, for you must know that it is not immortality simply that man desires. The Naturalists were deceived

ved in that, for a man had rather not to be than to be in misery: And the soule in hell are immortall; and therefore it is not immortalitie that we desire simply, for death is not the extinguishing of life, but the misery of life: And therefore, where the Scripture speakes of the losse of the soule, it is to be meant thus; a mans finger or his joynt is lost, when it is seized on by any incurable sore: So when eternal misery is on the soule, then the soule is lost, and yet you have the joynt still, you have the soule stil, you have life still: and therefore it is not immortality simply that we desire, if we consider what it is, but it is happinesse, it is such a life as is not only immortall, but happy withall: this life Christ hath promised, we shall live, and an happy life, such as S. *Paul* expresseth, 2 *Cor.* 5. saith he, *We desire not to be unclothed, but to be clothed upon, that immortality might be swallowed up of life:* As if he should say, consider with your selves, you that love this life so well, that you neglect that which is to come, saith he, we love our lives as well as you, we are not weary of them, no more than you are, we desire not to be unclothed, no, but we desire that immortality may be swallowed up of life, how swallowed up? as we see a rude draught in a picture, swallowed up with the picture when it is perfected, as child-hood is swallowed up of manhood, as the glimmering light is swallowed up of the perfect light; so their immortality is swallowed up of life, that is, if there be a small

poore

poore glimpſe of comfort here, ſaith *Paul*, we would not be rid of theſe, we would be content to have theſe as well as you, onely wee would have them ſwallowed up of perfect life, we would have imperfection ſwallowed up of perfection: And therefore *Iob* ſaith, *I will wait till my change ſhall come*; he ſaith not till my deſtruction come, till my periſhing come, or till my death come, but I will wait till my change come: and hé that changeth doth it for the better: If you will take Chriſt, you ſhall have this immortality and life, perhaps you will ſay, but I could be content to have this temporall life continued: And haply, my brethren, if the Lord would make that promiſe, that he would proclaime to men that they ſhould have immortall life here, it may be he ſhall have more followers than now he hath, when hee promiſeth immortall life in heaven: but to take away that in a word; I ſay, it is a fooliſh choice, if you might have it: For what have you here? Here the body is tormented with diſeaſes, the ſpirit is wearied with vexation, and the ſtate is aſſaulted with loſſes and croſſes; evill things wound us with ſorrow, and the good things we heare, doe but infect our affections, and weary us ſtill, and yet they whet our tired appetites with a new edge. In a word, every condition here is peſtred and troubled with buſineſſe; one invites and drawes on another: we are hampred with ſucceeding fetters, and makes this ſhort life more ſhort than it would be with carefull griefe,

griefe, with bitter feares, and with corrupt joyes; and at laſt, all cut off and end, as many men, many times ſpread their branches and flouriſh; their eſtate over-ſwallowes their wiſhes, their ſucceeſſe excceds their deſires: now on a ſudden, this pompe is no where to bee found, their deſires vaniſh, the floud of their wealth is dried up, the owners and their goods periſh together; they will not ſee this by experience. What is it in this life you would have, if there were immortality? But I ſay, it cannot bee ſo, that is not ſo; you cannot have immortality in this life, but as evidently as you ſee the heavens roll about every day, ſo plainly we may ſee, if wee will take it into conſideration, mankinde hurried along with an unwearied motion to the Weſt of his dayes; their poſterity poſting after them by an unrepealeable law of ſucceſſion: our fathers you know are gone before, and we are paſſing, and our children ſhall follow us at our heeles: that as you ſee the billowes of the Sea, one tumbe on the neck of another, and in the end, all are daſhed upon the ſhoare; ſo all generations and ages in the end, are ſplit on bankes of death, and this is the condition of every man? Is it not our wiſdome then to provide for another life? Certainly, if there bee any wiſdome in the world, it is wiſdome to remember our latter end. The wiſeſt among the Heathen were wont to ſay, There ſhould bee nothing but a meditation of death: that is, a wiſe man through the courſe of his life, ſhould bee

be ſtill fitting and preparing himſelfe for death; and ſhall Chriſtians come behinde them? It was a wiſe ſpeech of *Peter* to our Saviour, *Lord whether ſhall we goe, thou haſt the words of eternall life:* as if hee ſhould ſay, there is no motive to that, ſurely we will not leave thee: therefore, I ſay, conſider, here we are but Tennants at will, wee may be turned out of doores to morrow, therefore let this be a motive to win to Chriſt, you ſhall have life. But you will ſay, I hope death is farre off, yet I have time enough: well, take heed thou be not deceived in that, for ther is a colluſion there: as the Painter by colluſion of colours, makes a thing ſeeme farre off, when it is neere at hand: ſo wee by our folly and vanity, our fanſie miſ-apprehending of things, we looke on death as farre off, when it may be it is at our heeles, at the next doore; thou knoweſt not how ſoone thou maiſt meet with it, therefore ſay not, it is farre off; but thinke with thy ſelfe, goe ſit alone, but a little time together, and then think with thy ſelfe I muſt die; it is appointed to mee as to *all men once to dye:* Conſider, if a man might dye twice or thrice, perhaps he would be ready, he would be prepared; but conſider thou muſt dye but once, if thou be not prepared, there is not a ſecond oportunity: and then conſider thy ſoule is immortall in another place, it muſt live for ever. And then remember Chriſt ſaith, thou ſhalt have life, if thou take him, thou ſhalt live for ever: then thou wilt finde it an exceeding bleſſing worth the having,

having, it is that that may wooe you and win you to come in and take Chriſt, to love him, and to ſerve him, and to obey him; certainly if you will not now be moved with it, yet when death ſhall come, then you ſhall finde that beyond all the treaſure, to have that white-ſtone with a new name in it: that ſtone was a ſigne of abſolution that a man was quitted, that his ſins are forgiven, that he hath intereſt in Chriſt and eternity, that eternall life is for him in heaven; this is the firſt motive to win you to Chriſt.

Secondly, if you will come into him, you ſhall have all your debts payd, you ſhall bee under cover, that is, you ſhall have all your ſins forgiven, that when the creditors come with an arreſt, with a judgement and execution, you may be able to ſay; no, they are none of my debts, goe to my husband, hee muſt pay them and not I: I ſay, when you have Chriſt when Satan ſhall come, and when ſin ſhall come, you may put them over to Chriſt; for now you are his and he is yours, he hath taken our debts on him: is this a ſmall thing? *Pſal.* 32. 1. ſaith *David, Bleſſed is the man whoſe ſinnes are forgiven, and whoſe iniquities are covered:* marke, Bleſſed is the man whoſe ſins are forgiven. Perhaps if one of us ſhould ſeeke a happy man, we would ſay, that he is a happy man that lives in health and in wealth, in credit and abundance of all things: he that hath the favour of Princes, hee that hath ſome notable excellencie to make him famous among men, ſome ſuch thing wee would

take for happineſſe: But when *David* comes to looke through the world, and all the felicity in it: oh ſaith *David, Hee is a happy man that his ſinnes are forgiven!* And there is good reaſon for it, becauſe when our ſin is forgiven, wee are reconciled to God, and God onely can make man happy. For wherein doth happineſſe conſiſt, but in a freedome from all evill, and in enjoying of all good, you know this is happineſſe: Now ſin, is it not the firſt linke in the chaine of ills? As the under-wheeles in a Clocke or Watch depends upon the firſt, ſo all miſeries depend upon ſin, as the Maſter-ill of all; take away that and all the wheeles ſtand ſtill, they move not a jot to doe us the leaſt hurt: take away ſin, take away all; this ill in ſin is a bar, and ſtops from us all good things; take away ſin, and you ſhall enjoy all that in abundance that your hearts can deſire: If you have not your ſinnes forgiven, what will it availe? If you come to a Priſoner and tell him, you ſhall have the beſt Lodging, you ſhall have a Pallace, you ſhall have Orchards, and Gardens to walke in, you ſhall have Gold and Silver, as much as you will deſire, you ſhall have honour put upon you: would not he anſwer? Alas, what would all this availe without a pardon? So I ſay to men, that magnifie the things of this world ſo much, and remiſſion of ſins they thinke not of; I ſay, what is all this, will it availe without a pardon? No, therefore this is a great motive to bring us into Chriſt, that our ſins may be forgiven.

Therefore

Therefore that great promiſe went of the *Meſſiah*, that when he ſhould come into the world, he ſhould ſave his people from their ſins: and this is a mercy, which though you may ſlight now in health and ſtrength, yet when the times come that God ſhall charge ſinne upon your conſciences, that they feele the weight and burthen of it, you ſhall finde no mercy like to this, that you may come to have your ſinnes forgiven; then he that bringeth the glad tydings of peace, his feet will be beautifull: the thing is the ſame if wee had hearts to conſider of it: if we were poore in ſpirit, if we knew what ſinne were, if wee had ever felt the bitterneſſe of Satans yoke, that wee were weary of it, wee would come in and reckon it a great matter, to have our ſins forgiven: this is the ſecond: I ſhall proſecute the reſt at ſome other time.

The end of the Second Sermon.

THE CUPPE OF BLESSING:

DELIVERED IN THREE Sermons, upon 1 Cor. 10. 16.

The Third SERMON.

1 CORINTH. 10. 16.

The Cup of bleſſing, that we bleſſe, is it not the Communion of the bloud of Chriſt? The bread that we breake, is it not the Communion of the body of Chriſt?

THE point you know we have delivered out of theſe words, is this, That in the Sacrament, there is a true reall Communication, or giving, or offering of Ieſus Chriſt; of his body, and of his bloud, to all worthy receivers: Wee have ſhewed you the difference,

betweene the Papiſts and us in this point.

They will have here, a reall corporall preſence of Chriſt.

We ſay, it is true; but it is Spirituall, but it is Myſticall, but it is Sacramentall.

We have ſhewed you the reaſons, by which wee refelde that opinion of theirs; That there is no neceſſity, neither in regard of the thing, nor in regard of the words; and if there be no neceſſity we may not grant it: other reaſons we ſhewed the laſt day; but not to ſtand to repeate them.

The laſt day, (becauſe they ſtand ſo much on Fathers) in this point, we ſhewed you the opinion of divers of them: Of *Origen*, of *Athanatius*, *Ambroſe*, *Tertullian*, *Auguſtine*, and the reſt. To that wee will adde but this, to cleare that point concerning the opinions of the Fathers. You ſhall finde that *Ireneus* that lived within ſeventy yeares after the death of Saint Iohn, is cleare in this point; That the Bread and Wine, are but Sacraments and Figures of the body and bloud of Chriſt: after him thirty yeares, lived *Clemens Alexandrinus*, *Tertullian* and *Origen*, for they lived much about a time.

The time when ſome Fathers lived.

Origen was the Scholer of *Clemens Alexandrinus*; theſe do as evidently explaine it, as any of our Divines, though not ſo diſtinctly, becauſe the controverſie was not then moved: and therfore you muſt not expect ſo full and ſo cleare and diſtinct expreſſions, as you have in theſe times, when wee have more occaſion to doe it.

Why the Fathers are not ſo diſtinct in the doctrine of Tranſubſt.

I will not trouble you with Citation, lest I spend time too much: but you shall finde it so in them. After their time, *Augustine* expresseth it so fully, as that *Calvin*, or *Beza*, hath not done it more clearely, as I shewed by some Allegations out of him the last day. From his time I doe not finde, that this opinion of theirs had any footing in the Church, till the time of *Damascens*, that lived in the yeare, seven hundred thirty. He was the first that began in the Easterne Churches: this opinion of transubstantiation, *Chrysostome* hath sore hard speeches, but such as may well be interpreted; if you looke on him in the tract of his writings, you shall see evidently, that hee never dreamed of any such reall presence as the Papists affirme. But I say, *Damascene* was the first that set this false opinion abroach in the Easterne Churches, in the Greeke Churches about a hundred years after. In the Western Churches, in *Italy*, and those parts, it began a little to bee set on foot, in the time of *Carolus Calvus* Emperour; who being troubled with that controversie set *Bertram* a work, a Presbyter, a learned man, one of the most learned of those times; and desired him to expresse his opinion in that point: Hee writ a learned booke of it, and so the controversie continued in good state and condition, till two hundred yeares after, or lesse, betweene one, and two hundred. And the first man that began to infuse this poyson into the Church, was one *Lanfranke*, Arch-

Damascene set transubstantiation a broach in Grecia, 730. yeares after Christ.

SERM. III.

Bishop of Canterbury in England: a man learned, but very pernitious to the Church. After his time, the opinion began to bee somewhat hot: and then *Beringarius* writ against it; who upon his condemnation retracted it, but before his death repented the retractation; and upon writing his retractation, it beganne to bee put upon men by necessity, by the Pope: which was done in the time of *Bernard*, foure hundred yeares since. I have done this, that those may bee satisfied, that are not satisfied with the Scriptures, and with the reasons that were brought, but would know the opinion of the Fathers. To stand to cite all the particulars were a vaine worke: So much for that.

Lanfranke Bishop of Canturbury, 1030 yeares after Christ brought transubstantiation into England.

Beringarius lived foure hundred yeares since.

After we shewed the falsenesse of their opinion; we shewed in what manner Christ is communicated to us in the Sacrament: Not to stand to repeate it. Wee are now to come to those other particular blessings or comforts which we have in Christ, which should invite us to come in and take him.

The benefits by Christ.

The next therefore is this, you have it in *Matth.* 11. 30. *Come to me*, saith he, *all ye that are weary and heavy laden, and I will ease you*; you shall finde rest to your soules: that you shall have to invite you, if you will come in and take Christ, you shall finde rest to your soules: that is, looke what the haven is to a Seafaring weather-beaten man; looke what a coole refreshing shade is, to a man that is scorched with the heate of the Sunne; looke what a cover is to a man

man that is beaten with the storme to the shore, such is Christ to those that come in and take him: And therefore that we may know what this rest is, which you shall finde if you come into Christ. Let us finde out what this wearinesse is.

Now in sinne you shall finde this wearinesse.

What the wearinesse of sin is. 1. In the service of sinne.

First, there is a wearinesse in the service of sinne, there is no bondage to the bondage of tyrannous lusts, they are hard masters, they set you to hard taskes; if they say goe, you must goe; if they say come, you must come.

Christ sets you at liberty from this bondage, by mortifying of sinne, and killing it, as *Moses* did the Ægyptian, that strove with the Hebrew, which is a deliverance farre exceeding that out of the bondage of Ægypt, which was so much magnified, as much as the substance exceeds the shadow.

1. Rest by Christ.

This is one kinde of rest you shall have by Christ; you shall be delivered from the bondage of sinne.

2. Wearinesse in the guilt of sinne.

Againe, there is a wearinesse in the guilt of sinne committed, which haunts us like furies, and ever and anon gives secret whippes, secret twinges to the soule; from this Christ delivers us, *For being justified by faith, we have peace with God, Rom.* 5. 1. That is, the conscience is calmed, it is quiet, which before was full of horrour and vexation.

3 Wearinesse in the fruit of sinne.

Againe, there is a warinesse in the fruits of

ſinne, the loſſes, the croſſes, the ſickneſſe, the impriſonment, diſgrace; all which are but the fruits of ſinne: There is a wearineſſe in theſe, and from all theſe Chriſt delivers us, partly in freeing us from many of theſe, that otherwiſe we ſhould have felt; and partly in taking away the venome and ſting from thoſe we doe feele: For that which is ſaid of Death, *Oh death where is thy victory*, &c. *The ſting of death is ſinne*, it may be ſaid of every calamitie. The ſting of impriſonment, the ſting of ſickneſſe, the ſting of diſgrace, the ſting of all miſery is ſinne.

Afflictions without ſinne, as the Adder without a ſting.

What is the Adder when the ſting is away; So what are all theſe, when ſinne is removed.

You know what they were to *Paul*, what he endured, how many priſons he went thorow, how oft he was whipped, how oft he was ſtoned, how many things he ſuffered; you have a catalogue of them, ten or eleven, and yet all was nothing to him; he was happier in theſe than *Nero* was in his Palace: But what, ſhould I give you an inſtance,

Take *Adam* in Paradice, when he was in Paradice, yet when he had but the ſting of conſcience, you know he was filled with horrour.

Paul againe, when he was ſore whipped in the day, and his feet were faſt in the ſtocks, and the ſting of ſinne was tooke away, and he enjoyed a good conſcience; *Silas* and he ſung that the Priſon rung of them: I ſay, this condition you ſhall have in Chriſt, you ſhall be delivered from ſinne, from the ſting of ſinne, from the fruit

fruit of ſinne; but beſides this, as there is a wearineſſe in the ſervice of ſinne, and a wearineſſe in the guilt of ſinne, and in the fruit of ſinne. So yet there is more wearineſſe.

There is a wearineſſe in the habite of ſin, (for ſin is to the ſoule, as ſickneſſe is to the body.)

4. Weurineſſe in the habite of ſinne.

Sinne to the ſoule, as ſickneſſe to the body.

Now a man that is ſicke is weary of every thing, he is weary of ſitting, he is weary of lying; ſo the ſoule while ſinne abounds in it, is weary of every thing; a man is weary of himſelfe, he is weary of his owne company.

Now when Chriſt comes, he takes away this wearineſſe, and gives grace, which is to the ſoule as health is to the body, that cures all the diſtempers and give reſt unto it, but yet there is more than this.

There is a wearineſſe in all that ſinne toucheth, in all the conditions of this life there is a wearineſſe.

5. In all that ſinne touches.

A man is weary of ſolitarineſſe, and he is weary of company, he is weary of buſineſſe, he is weary of idleneſſe, he is weary of high condition, for that is ſubject to Envie, as the wind is moſt boiſterous upon the top of hils. And he is weary againe of low condition, for the valleyes are over-low, there a man is ſtill ſubject to injuries, and to be trampled on; that place us where you will, by reaſon of ſinne it makes every condition weary to us.

But Chriſt comes to take away this wearineſſe, likewiſe by teaching us how to accommodate our ſelves to all conditions, by teaching us

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us how to want, how to abound, how to bee well, how to be ſicke, how to live, how to dye, and this he doth by giving wiſdome; for folly will quarrell, at the beſt condition: wiſdome makes the worſt condition comfortable. This the Lord doth: thus hee delivers you from the wearineſſe of ſinne: this reſt you ſhall have if you will take him, becauſe when he comes into the ſoule, he caſts out ſinne, the cauſe of all theſe Tempeſts.

Folly quarrels at the beſt condition. Wiſdome makes the worſt condition comfortable.

As *Ionas* when hee was caſt out, you know then there was a calme: I ſay, ſuch reſt you ſhall have in Chriſt; out of him, there is nothing but trouble, and diſquiet, and reſtleſſeneſſe: and this is the third benefit, that may invite you to come in and take him. *Come unto me you that are weary, and you ſhall finde eaſe*, and reſt to your ſoules. And now, what would you have beſides? There is nothing that your hearts can deſire, but you ſhall have it in him. And becauſe we are ſo much moved with ſenſible things; the Scriptures ſets forth the good things we have by Chriſt, under notions of ſuch things as are ſenſible, as we feele the ſweetneſſe of them, as wee can taſte in this world: that is a kingdome, riches, peace, godly apparell, &c.

4 Benefit by Chriſt.

Firſt, therefore if you will come into Chriſt, you ſhall have a Kingdome: the Kingdome, that is the Epitome of our happineſſe, and the journeyes end to all our deſires.

You know when the *Meſſias* was to come, what expectation the Iewes had of a kingdome that

that ſhould bee reſtored to them: how frequent are the Prophets in ſetting forth the glorious luſtre of that kingdome; When the *Meſsias* came it was fulfilled, for ſaith he, *Matth.* 3. *Repent, for the kingdome of God is at hand:* and, *Feare not little flocke, it is your Fathers will to give you a Kingdome:* and *Rev.* 1. *Hee hath made us Kings and Prieſts.*

You will ſay, wherein is this Kingdome; wherein doth this kingdome conſiſt? Looke to all the properties of a Kingdome, and you ſhall finde all in this:

Kings have I Liberty.

First, one thing wherein the freeneſſe of Kings conſiſts, is, that they have their liberty; others are Subjects.

Liberty what,

Now, what is liberty?

Liberty is nothing elſe, but a power to live as you will. This you have by Chriſt; becauſe, he gives his ſpirit as ſoone as you take him; hee ſends his Spirit into your hearts, that rectifies your will, that ſets all right and ſtrait within us.

Chriſtians live as they liſt, becauſe they liſt not but to doe that which is good.

Now when your will is rectified, you will that which you ought; when you have this, you live as you liſt, becauſe you liſt not to doe but that which is good: and ſo you have liberty in *Iohn* 8. *The Sonne ſhall make you free*; that is, you ſhall be ſubject to nothing: as *Paul* ſaith, *wee will bee brought into ſubjection to nothing*; we will not be ſubject to luſt, wee will not be ſubject to any thing, you ſhall *ſerve nothing*, as he ſaith. *Wee are bought with a price, wee are not the ſervants of men*; we need feare nothing. *Luke* 1. 74, *That being*

being delivered from the hands of all our enemies, we might ſerve him without feare; becauſe when you feare him, you need feare nothing beſides. As the true Serpent ate up the falſe; ſo the true feare eates up the falſe. When you are in him, you are at liberty, you are delivered from all your enemies. Take any other man, ſtill he feares ſomething, hee feares death, hee feares ſickneſſe, hee feares loſſe of friends, hee feares loſſe of the favour of the Prince, hee feares the loſſe of ſomething or other. But when a man is in Chriſt, he is delivered out of the hands of all his enemies; hee need feare nothing; for what ſhould hurt him? It muſt be ſome of the creatures: but all they are like Maſtives rated by the maſters command, as it is onely the maſter that can doe it, and he doth rate them that they ſhall not flie in the face of his friend, though they may aſſault his enemies: and doe but thinke with your ſelves, what a happy condition it is, what ſafety you have in Chriſt, that nothing can hurt you, and therefore we are bidden be *in nothing carefull*. If any thing could hurt you, we might bee carefull in ſomething, No, ſaith he, *Be carefull in nothing, Chriſt takes care for you*: nothing ſhall hurt you, and ſo, *All things ſhall worke for your good*. And if ſo be then nothing can hurt you, this is that you ſhall have by Chriſt, one thing, you ſhall have liberty.

2 Plenty.

But another thing wherein a Kingdome conſiſts, is Plenty: that is, you ſhall have abundance of all things. What was *Salomons* Kingdome? And

And what were other kingdomes of the world but plenty of all things?

Quest. What shall we have then, you will say? Shall we have Meate and Drinke, Houses and Vines?

Answ. No, those are too base things for the Kingdome of God to consist in, *Rom.* 14. 17. *The Kingdome of God consists in righteousnesse, holynesse, peace, and joy in the Holy Ghost:* that is, there shall bee a rectitude in all your soules, that it shall be free from disorder, from distemper, from obliquity.

Besides, you shall have peace, that is a companion of a Kingdome; you shall have peace, that is, your soules shall be quiet, there shall be a serenity there, as the Sea is when it is without wind or storme. 3 Peace.

Againe, you shall have joy, your hearts shall be filled with the consolations of the Spirit, these things you shall have if you will come in to Christ, which goes farre beyond the pompe and plenty and abundance of any other Kingdome.

But besides this, That you shall have the liberty, the plenty, and abundance of Kings; you shall likewise have the power of Kings: as the Apostle saith, *The Kingdome of God, is not in word, but in power*; that is, you shall not onely say, I wish I could live a holy life as others doe; I wish I could mortifie such and such lusts; I wish I could abstaine from such sinnes, and doe such duties, but you shall have power and ability to doe them. *I am able to doe all things*, saith *Paul, through Christ that strengthens me.*

Againe

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To overcome, what.

Againe, beſides this, you ſhall have the victory of Kings, you ſhall be overcome of nothing, to be in diſgrace, to be in Priſon, is not to be overcome.

But to be diverted from a mans way, to be put beſides his intention, to fall from a mans ſtedfaſtneſſe, this is to be overcome: Thus ſaith the Apoſtle, *We are in poverty, but not overcome:* Such Kings were all the Apoſtles, they marched as Kings in the world, they triumphed over all the oppoſitions they found, they tread under foot Satan, and the power of the Enemie.

3. Glory.

Againe, beſides all this, you ſhall have the glory of Kings: For what are you, when you come to Chriſt, but ſonnes of God, heires apparant, in *Pſal.45. Princes in all Lands,* others are but Princes in their owne dominion, but he will make you Princes in all Lands.

Object.

But you will ſay, we ſee no ſuch things.

Anſw.

No, but *Eccleſ.10. You are Princes, though you walke on foot as ſervants; and they are but ſervants, although they ride on horſe-backe like Princes.* Therefore, *1 Ioh.3. You are the ſons of God, but it appeares not yet what you ſhall be:* When we have acted our part, and are gone off the ſtage, when the part that we have ſuſtained ſhall be taken from us and them; then they ſhall appeare that they are ſervants, and that thoſe that are come into Chriſt are Princes.

Object.

You will ſay, This were a goodly thing, if it were a reall Kingdome; but theſe are imaginary things.

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I anſwer, it is not ſo, the kingdome of Chriſt is as reall as theſe outward externall kingdoms are, and why ſhould it be worſe eſteemed, becauſe it conſiſts not in outward things; for what is the body but the ſheath, the ſachell, the ſhell of the ſoule, it is the ſoule that is the man, the perfecting of the ſoule, is perfecting of the man. Therefore, the kingdome that is ſpirituall, muſt needs be beyond that which is outward and corporall, eſpecially ſuch a kingdome as this, that conſiſts not in the titles of authority, but is ſuch a kingdome, as the wiſe Philoſopher ſpeakes of, ſaith he, Some, nature hath made Kings, as the Eagle the king of birds, the Lion the king of beaſts; there is an excellencie in ſome, and thoſe Nature hath made Kings. *Anſw.*

I ſay, ſuch Kings Chriſt will make you; for when the Kingdome of Grace comes into the heart, it puts a Royall diſpoſition into you, it makes you excell other men, as much as Eagles excell other birds, as much as Lions excell other beaſts, as much as Lilies exceed other flowers, ſuch a Kingdome you ſhall have, if you will come into Chriſt, you ſhall have the liberty of Kings, the abundance and plenty of Kings, the power of Kings, the victory of Kings, and the glory of Kings: And this is the fourth thing you ſhall have by him, if you will come in and take him.

But is this all you ſhall have by him. *Object.*

No, You ſhall not have an empty kingdom; but you ſhall have riches with it; Chriſt will make *Anſw.*

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make you rich, and Riches you know is that which all the world ſeekes after. In *Revel.* 3. *I counſell thee, come and buy gold tried by the fire, that thou mayeſt be rich*: And *Revel.* 2. to the Church of *Smerna*; *I know thy poverty, but thou art rich. Luke* 12. *Such are thoſe that are rich in the world, and not rich towards God*: So that there is another kinde of Riches, the Riches that Chriſt gives:

And what are thoſe?

Riches are but a Metaphor, that is, you ſhall have abundance of good things; for if we have much, if it be droſſe it is not Riches; if we have gold, if we have little, it is not riches; but when there is that which is precious, and abundance of it, then it is ſaid to be Riches: I ſay, you ſhall have abundance of good things by Chriſt.

Object. But you will ſay, what are thoſe?

Anſw. Firſt, you ſhall be made rich in all graces, in faith, in love, in patience, in temperance, in meekneſſe; theſe are riches, theſe graces you ſhall have from him, that ſhall make you ready to every good worke, as you have it, 2 *Tim.* 2. *You ſhall be veſſels of honour prepared for every good worke*: It is a Metaphor taken from veſſels, that as you would take any veſſell, as a Salt, or a Spoone, or a Cup, they are fit and ready for your ſervice that they are applyed to: So if you would know what you ſhall have by theſe Graces, when we tell, you ſhall have Grace; they ſhall faſhion and fit your hearts, as veſſels are fitted for the doing of all the duties of new obedience:

obedience: this you ſhall have by grace, and without theſe graces you are able to do nothing: as without the faculty of hearing, without the faculty of ſeeing, without the faculty of memory, you are not able to doe any of theſe, but with them you are able to doe them; with facility, without wearineſſe.

A man that hath the faculty of ſeeing, ſees eaſily: the eye is not weary of ſeeing, nor the eare of hearing. This benefit you ſhall have; you ſhall be made rich in theſe graces, that ſhall make you ready to every good work, it ſhall fill your lives with the fruits of righteouſneſſe. As when a tree is full of ſap, it will ſoone bee filled with bloſſomes, and with fruite. So will you when you are rich in grace; therefore the Saints are ſaid to be rich in all ſpeech. Why? For they were rich in knowledge firſt, and every grace; that is the way to make you rich, to be rich in grace.

But is this all?

No, you ſhall likewiſe be rich in good works; as Chriſt ſaith, *Iohn* 15. *Without me you can doe nothing, but by me, you ſhall be able to doe all things.*

But you will ſay, what are theſe riches worth, to bee rich in grace, and to bee rich in good workes?

They are much worth every manner of way: for firſt, why doe you prize riches, but becauſe they can procure any thing that you need? If you need Wine, if you need Bread, if you need apparell, if you need convenient houſes, riches you know will procure them of the hands of

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thoſe that have them, when you want them: So theſe riches will procure at the hands of God, what you need.

If you need counſell in difficult caſes, if you need ſucceſſe in doubtfull buſineſſe, if you need health when you are ſicke, theſe riches will fetch them in for you; as they did to *Hezekias* when he was ſicke, *Lord thou knoweſt that I have ſerved thee with a perfect heart.*

And what then?

Therefore give me health, and hee prevailed: it will bring you friendſhip when you need it from your enemies, that can hurt you, and are ready to doe you hurt: as *Iacob*, you know what a feare he was in of *Eſau*, but when hee went to God hee prevailed with him. When you are in the jawes of death and would have life, this will procure it at Gods hands; as it oft did to *David*, *Pſal.* 116. *When the ſnares of death had compaſſed me about, I ſought unto thee and thou deliveredſt me*; I ſay, this you ſhall have by theſe riches, whatſoever you want it will fetch in to you. For as it is ſaid, *ſinlyes at the doore* to doe you hurt at one time or another. So you may ſay of grace, of the good workes you have done, they will doe you good one time or another: for as it was with *Cornelius*, his prayer and his good workes came into remembrance before the Lord, when it may be himſelfe had forgotten them: So I ſay, God will remember all theſe; and as ye therefore reckon riches precious, becauſe they will ſet men a worke, to doe you ſervice, to doe you kindneſſes:

and

and Riches can doe no more than men can doe, and they are precious because they set men a worke: these set God a worke, and they will do as much for you as God can doe.

Now these are riches indeed, as farre exceeding the others, as the helpe and power of God, doth exceed the helpe and power of man; because they set God a worke, they will fetch from the Lord whatsoever you have need of.

But besides this I say, they can doe much for you every manner of way.

Another property of riches is, to make a man undependant, to make him stand on his bottome; as rich men say, I can live by you, and without you: So those that are rich in grace and good workes, they may say to the world, and to the shop of vanity in it, as *Paul* saith, *They are drosse, I have better things provided*; I can live by you, and without you; this you shall have by Christ, and there is no way to have independance but this: but besides, this is our comfort beyond all, that these riches will stand you instead in the day of dearth. For why doe men gather treasure, but for a day of dearth, for a time of poverty, for a time of necessity; for hee saith, then my treasure will stand me in stead. I say, such treasure is this that you have by Christ, when death comes which is a time of spending, and not of gathering, then this treasure shall stand by you to sustaine you, to comfort you, to uphold you; all this you shall have by these riches that Christ gives you, and this is a small thing?

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Take two men when death comes, when the time of need comes; take one that is rich to the world, and another that is rich to God and rich in good workes; (now by good workes by the way) know that I meane not almes-deeds onely, for that is the errour of Papiſts: but by good workes I meane alſo, the laying up of many faithfull prayers, the keeping of ſimplicity and ſincerity in all our converſation, the keeping of a cleare conſcience to God and men, the ſerving of God with a perfect heart, theſe are the riches I ſay.

Take two men, the one rich in theſe kinde of riches, another that is rich to the world; when theſe two die, which of the two riches would you chuſe? I ſay, this is a thing that may win you to come in to Chriſt; he will make you rich, you ſhall have treaſures layd up, you ſhall bee rich in grace, and in all good workes.

But is this all?

No, you ſhall be rich in all kinds of bleſſings, in all kinds of comforts, in all kinds of priviledges, it may bee this will winne you more. In 1 *Cor.* 3. 23. *Paul* is yours, and *Apollos* is yours, *the world, life, death, things preſent, and things to come, they are yours, and you are Chriſts, and Chriſt is Gods.* Marke; there is nothing but a Catalogue, an Inventory of a Chriſtians riches, ſaith hee, *Paul* and *Apollos*. What are theſe, all the gifts and learning that they have it is for your ſakes; they are your ſervants, they are but men that watch over you for your ſalvation; all the excellent gifts

gifts that God hath given to the ſonnes of men, they are but your riches.

But is this all?

No, the world is yours and all in it. *Object.*

You will ſay, we finde not this, for who hath the world at will? Who amongſt the Saints? *Anſw.*

Though you have not, yet the miſery that you finde in the world, the want of wealth as well as the enjoying of it is yours, that is, it tends to your advantage, all is but for you. As in the field of wheat we may ſow, all is for the wheates ſake; the ſoyle is for the wheate, the Husband-man is for the wheate, the ſtalk, the eare, the dew, the barne, the threſhing, all is to ſerve the wheate; ſo wee may ſay of a Chriſtian in this world.

The world it ſelfe that is the field, is but for the wheate, for Chriſtians: the Husband-men, *Paul* and *Apollos* and *Cephas* are but for you.

And if you object; but alas, wee have many bitter ſtormes and afflictions, for all you make theſe promiſes unto us. *Object.*

It is very true, but all theſe are for the wheate; as you know the wheate muſt have a ſummer and a winter, it muſt have froſt and ſnow it muſt have wet and drie, or elſe it will not ripen: no more will you, you muſt have weale and woe, you muſt have affliction as well as proſperity, but this is for your comfort, all is for you: the world is yours. *Anſw.*

Is this all?

No: life is yours, death is yours; that is, this life is nothing but a fitting, a preparing, a ſqua-

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ring of you for a better life, for eternity.

Object. Why? But death is terrible.

Answ. No, it is your advantage, for you ſhall dye juſt then, when it is beſt for you; death ſhall ſerve but as a ſervant for your advantage. That as a man would have a tree that ſhould grow, he lops it juſt in the time and ſeaſon; but trees that hee would have deſtroyed, he cuts them at any time. All the Saints have this comfort, that death comes for their advantage; God cuts them not downe, he lops them not, he puts not in the ſickle till they be juſt ripe: for death is theirs, and leſt this ſhould not be enough, he ſaith, *things preſent and things to come are yours.*

Object. Men will ſay, you promiſe for eternity indeed, but what doe ye for the preſent?

Answ. Why, godlineſſe hath the promiſe of the preſent life.

Object. Yea, but if it be well with us for the preſent, yet we know not what may befall us.

Answ. *Things preſent* therefore, *and things to come,* ſaith he, all this is yours: and if all this will not content you, I will adde one thing more, the Lord himſelfe is yours; ſo that take God and looke on him in his greatneſſe, in his mighty power; God that is Lord of Heaven and Earth, I ſay, he is yours, all that he hath is yours, all that hee can doe is yours. And therefore when hee ſpeakes to *Abraham, Abraham,* ſaith he, *I will bee thine, if thou wilt be mine, I will be to thee an exceeding great reward:* you ſhall have God himſelfe for your portion.

You

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You will say, how can God be your portion?

Yes, he himselfe is yours, for you must know that finding Mee are the best riches: *Loving favour, Prov. 22. is better than life; he that is rich in friends, is better than he that is rich in money; and among friends, who is like to God?*

Object.

Answ.

It was the speech of the heathen, when he was asked where his treasure was, saith hee, Where *Cyrus* my friend is, that is, I reckon my friend my chiefe treasure. I say, God is your friend as hee was the friend of *Abraham*; so hee is the friend of all the Saints, you have him and all that he can doe, for that we may truly say, there is no end of a Christians riches.

Paul when hee considered this, *Eph.* 3. saith, *This is a glorious priviledge, that I should preach among the Gentiles.* The unsercheable riches of Christ, the unsercheable riches of Christ, hee could finde no bottome, hee knew not the measure *the length, the breadth, the height*, of these riches, and unsercheable riches of Christ. Wee give you but a little glimpse; if God open a creviſe of light to you to see these riches, you will be content to doe as the Merchant, to sell all for the pearle, for it is worth all that you can sell for it: I say, if you could see what it were, if you could discerne and judge of it with righteous judgement, you would regard nothing in the world besides; but you would then say, I will goe and take Christ, for there is riches indeed: and hee is a happy man of whom God saith, as he saith of that Church, *I know thy poverty, but*

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thou art rich: So you see you shall have a kingdome by Christ, and you shall have riches.

But is this all?

No: for I tell you, the Scriptures present them to us under sensible things, things that wee can feele, because that we are lead with senses in this life; he saith, if you will come into Christ he will make you a feast; *Esay* saith, 25.16. *In the Mount of the Lord, he will provide a Feast, of fined Wines, of fat Wines fined and purified, of fatlings full of marrow:* and frequently it is repeated in Scripture, that Christ wil make you a feast, They were sent *to come unto the feast of the King, Mat.22* His Wine was drawne, his Fatlings was prepared; that is, any thing you shall have by Christ: you shall have a Feast.

6 Benefit a feast.

Object. What is this?

Answ. Looke what meat doth: meat is called a feast, because it maintaines life; and so doth this, it breeds and maintaines life, yea immortall life; as the food is of an immortall nature, it is the bread of life.

Againe, meat breeds strength, so this strengthens you in the inward man to doe holy and spirituall duties, as the corporal meat strengthens the outward man to labour and exercise.

Againe, a Feast breeds joy and cheerefulnesse; So doth this. As the corporall feast cheeres the heart and refreshes the spirit; so if you would know what this feast is, it is that which breeds and maintaines spirituall life and strength and cheerfulnesse.

You

You will ſay what is that?

By induction of particulars what it is not, you ſhall finde what it is.

Firſt, it is not that which continues you in a being, for that ſtones have, and yet are farre from having this life.

Againe, it is not that which gives you vegetation and motion and ſenſe, for that Beaſts have, and that have not this life.

Againe, it is not the exerciſe of reaſon, and underſtanding; for that reprobates and divels may have, yet dye the ſecond death.

What is it then?

It is that which breeds and maintaines, that holy and regenerate men live heare, and with the Angels live in Heaven for all eternity; that which breeds that life: for you muſt know that the ſoule that is within us, hath its food to feed on, as well as the body. The ſoule hath its food, that is, wherſoever there is the hidden man, where there is the *new man* the *hidden man of the heart*, as *Peter* cals it, it muſt be fed as well as the outward man; it muſt have dinners, and ſuppers, and break-faſts; if there be life, there it muſt have all this: otherwiſe, what is Chriſts ſaying when he ſaid, *Ioh. 4. I have other meat that you know not of*: and what is *Davids* meaning when he ſaith? *Thy word is ſweeter to mee than the honey or the honey-combe.* If it bee not that the ſoule, the regenerate man within, is fed with a kinde of foode. And what is *Iobs* meaning, when he ſaid? *Hee found it better than his appointed meales*; that is, he would let his body ſtarve

ſtarve; it ſhould want at leaſt, rather than his ſoule ſhould be deprived of the ordinary meat it ſhould have. In this ſenſe, *Manna* is ſaid to bee the food of Angels: why could *Manna* bee the food of Angels? If theſe materiall and ſubſtantiall ſoules and the Angels had not ſomewhat elſe to feed on: *Manna* was Angels foode; Angels have not mouthes to eate *Manna*, therefore it is not the corporall *Manna*, that is ſaid to be Angels foode.

What then?

It was Chriſt that was typified by *Manna*, as he ſaith, *Iohn 6. I am the true Manna, the true bread that came downe from heaven:* The Fathers eate the ſame ſpirituall meate; ſo it was then the ſpirituatll *Manna* that was Angels foode; and if Angels foode, then the foode of our ſoules, for our ſoules and Angels feede alike.

You will ſay, yet cleare unto us further, what this is.

If wee come to eate Angels foode, you ſhall finde in *Iohn 6. Seek not for the meat that periſheth, but for the meat that endures for ever*, ſaith Chriſt, which the ſonne of man ſhall give you, for him hath God the Father ſealed. Marke, *Seeke the meat that endures for ever*; ſo then there is another feaſt, another meate: and if you would know what it is this is one property, it is meat that endures for ever: That is, other men when they eate, the ſweetneſſe is gone as ſoone as they have eaten; but the ſweetneſſe of this continues: that is, what profit you have had from hearing the

1 Property of ſpirituall foode it endures for ever.

the word, what comfort you have had from praying to God, from ſerving God with a perfect heart; theſe comforts continue for ever. As twenty yeares after a man may feele the ſweetneſſe of a good Sermon, of a faithfull prayer, of a good worke, of ſerving God with a perfect heart and a willing minde; I ſay, many yeares after hee may finde the ſweetneſſe. So that here the Glutton hath his wiſh; you know the Glutton wiſhed that he had a long neck, that he might be long in taſting of the ſweetneſſe of his meat. I ſay, here you may bee long in taſting the ſweetneſſe of it; for the ſweetneſſe of the meat continues here, and not the ſweetneſſe onely, but the ſtrength of it continues for ever. The ſtrength of other meate vaniſheth in a day, as the ſweetneſſe is gone in a moment, but the ſtrength of this endures for ever, and will make you live for ever; that is one property of this meate; ſeek this meat for it endures for ever.

2 Satisfieth.

Another you ſhall finde in *Eſay* 55. *This meat ſatisfieth; why do you lay out ſilver and not for bread, and why doe you labour and are not ſatisfied; come buy of mee Wine and Milke, that you may bee ſatisfied.*

Take other meate in the world, it doth not ſatisfie, I meane, periſhing meate; outward things they doe not ſatisfie: and therefore this is called a feaſt, becauſe in a feaſt there are all ſorts of diſhes, there is variety of dainties, there is nothing wanting: and ſo ſaith he, if you come *home to Chriſt*; the ſoule ſhall have whatſoever it can deſire;

sire, remission of sins, reconciliation with God, joy, peace, freedome from the second death, provision, all things.

In a word, as in a Banquet, in a great Feast, there is all sorts of things; you have sweet odours you have musique, and all variety of dishes, all sorts of wine: So saith he, if you will come home to Christ, you shall have all things that your heart can wish and desire.

Now, there is nothing in the world that can give satisfaction to the soule, you shall never have all things else; but as Christ saith, *If you drinke of other water, you shall thirst againe*; this is that which satisfieth, because all other things are but particular.

Health, you know, will serve but against sicknesse. Wealth and profit will serve but against poverty. Credit and honour will but serve against disgrace.

The soule now is of a greater latitude; it is onely God, the universall good, that can make a great Feast to satisfie it, he onely can fill all the corners of the soule; none can make a Feast to satisfie the soule but onely the Lord, because he is the universall good, hee fils the soule every way.

Other things doe but weary, they satisfie not; when a man hath all hee can have, something more he would have, though he know not what: I say, there is nothing can satisfie but the Lord onely, it is he that makes the Feast; and thence is that speech, *Why doe you lay forth money, and not*

not for bread? Why doe you labour without being ſatisfied?

But yet there is one property more, by which you ſhall know what this Feaſt is: it is a continuall Feaſt, that is, it is not onely a Feaſt: but as I ſaid before there is a continuall tract, a continuall ſtreame of comfort without interruption or intermiſſion; *A good conſcience is a continuall feaſt*; that which is ſaid of a good conſcience, may bee ſaid of this Feaſt that Chriſt ſhall make you. Other feaſts be not continuall, the ſweetneſſe of one bit is gone, before another comes; and when you eate well and are ſatisfied, you deſire no more, you are glutted with it, and there is an end: but it is not ſo here with this meate in this Feaſt, becauſe here both the appetite and the meat continue; therefore I ſay it is a continuall Feaſt, becauſe both the ſtomack and the Feaſt continue, they laſt and endure: the ſtomack and the Feaſt, the deſire and the object; that is, your drinking ſhall not take away your thriſt, and your thirſt againe ſhall not want drinke: and that is the meaning of that, *Eph.* 5. ſaith he, *Bee not filled with Wine, wherein is exceſſe, but be filled with the Spirit.* Marke, the meaning of that is this, ſaith hee, if you taſte Wine and the ſweetneſſe of it, in time you are ſubject to exceſſe; when you drinke a little your thirſt is gone, goe further and there is exceſſe.

But now come to ſpirituall things, your deſire continues; ſtill there is thirſt, and ſtill there is drinke; you ſhall ſtill have a ſtrong appetite, and

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and you shall still have meate, one takes not away another, there is a continuall feast, and therfore be not filled with Wine wherein is excesse: that is, the pleasure of it is soone gone; but be filled with the Spirit that shall refresh you, more than any cups of Sack, than any Flagons of Wine. I say, this comfort you shall have, that this feast shall continue with you.

When sickneſſe comes, what will other things doe us good? Take all the comforts in the world, they admit interruption. If a man live in abundance of all things, yet many cases there are, many troubles, wherein hee shall have no comfort from these, but this feast shall continue with you, it shall lye downe with you; it will goe with your sick beds to you, and there a good conscience will be a continuall Feast; it will goe to prison with you, and there it will refresh you; it will passe with you through ill and good report, and there it will comfort you; it leaves you not in death, but there and in all the changes of this life, it shall be with you to refresh you, and to cheere your spirits more than any Cordiall: this you shall have by Christ if you will take him, such a Feast he will make you.

Quest. But you will say, *we* finde no such thing, wee finde no such sweetnesse in Christ.

Answ. It is because you are not hungry. Come and tell such an one as *Paul* was, of such a banquet; oh, how acceptable would it be! Come and tell a dying man that hath felt the bitternesse of sin, the fiercenesse of Gods wrath, such a man would come

come as an hungry man to it, to such a man it would be meat and drinke indeed; and so it would be to you if you were hungry.

Where there is a great Dole made, the poore come, those that are hungry come: so the poore receive the Gospell, those that are hungry will come, and to those it is a Feast. And therefore as Christ concludes his Sermon, when hee had spoken of things belonging to the Spirit, things belonging to eternall life, saith he there, *Hee that hath an eare to heare, let him heare:* as if he should say, Wee propound to you these things, but if there be not an heart within, if there bee not an eare to heare, all our labour is lost: So I say, except you have that taste, that you taste how bountifull the Lord is, and what a Feast Christ hath prepared for you; all our labour is to no purpose.

But is this all we shall have by Christ?

Sure here is much; you shall have a kingdome, you shall have riches, you shall have a feast, I will adde but one.

7 Benefit, apparell.

You shall have gorgeous apparell; a thing that we prize to be somewhat, out of the weakenesse of our flesh so trifling as that: yet because we prize it, it pleaseth God to set out the glorious condition we have by Christ under this notion. In the second of the *Revelation*, *I will cloath you with white raiment*; and *Rev.* 3. 2. *To him that overcommeth will I give the morning-starre: Buy of me white garments to cover your nakednesse:* So I say, if you will come into Christ, you shall have gorgeous

gorgeous apparell; now every man naturally ſeekes ſome excellency in one kinde or other.

Now what is ſo excellent as this? To have the image of God renewed in us: that excels all others, as the beauty of the morning-ſtarre excels others. This you ſhall have by Chriſt, you ſhall have your ſoules cloathed with beauty, you ſhall have them adorned with Rubies and Saphires, that is, with all the ſhining graces of the Spirit; you ſhall be juſtified, that is, you ſhall be waſhed, you ſhall bee ſanctified; ſo ſhall all the Saints be clad, ſo ſhall all the Saints be cloathed, that will come home to Chriſt.

But you will ſay, tell us in plainer tearmes, what this cloathing is.

This white array, partly is a ſigne of the dignity which you have by Chriſt; as Kings in ancient time were wont to be cloathed with white apparell on ſolemne times, which was a ſigne that they were Kings.

Againe, as *Tertullian* reports; Servants were wont to weare white array when they were ſet at liberty, in token of manu-miſſion; ſo it is a token of the freedome you have by Chriſt.

Againe, Chriſtians, as *Tertullian* reports, were wont to weare white array all Eaſter weeke, in token of the ſincerity that *Paul* bids us keepe the Paſſover with, 1 *Cor.* 5. So when he ſaith you ſhal be cloathed with white array; the meaning is you ſhall have the dignity of Kings, the freedome of Servants that are ſet at liberty; you ſhall have ſincerity given you; you ſhall have in a word whatſoever

whatsoever may adorne the soule. I will not hold you long.

This cloathing of the soule stands in two things.

In Iustification;

And Sanctification.

There is a cloathing of Iustification, that you shall have if you will come into Christ.

First, we are said to put on the Lord Iesus, that is, you shall come cloathed with him; and when you come cloathed with Christ, come and welcome; as you know *Iacob* got the blessing when hee came in his brothers cloathes. In *Rev.* 12. there is mention of a woman *cloathed with the Sunne*: what is that, every man by nature is vile and base and miserable, but when he is cloathed with Christ, hee is like one cloathed with the Sunne.

Now you know the Sunne is a most glorious creature, of all the creatures that God hath made, that when hee would chuse a creature, that was the most glorious that our eyes have seene, hee pitcheth on that: and such are we when we are cloathed with Christ; that is, God lookes on us, as on men that are as glorious as the Sunne in his brightnesse, and this you shall have by Christ.

But is this all?

No: although it were all it were much, because by this, you may bee admitted to the presence of the Lord; without it you cannot. But this is not all; you shall be cloathed likewise with the graces of sanctification; that is, when you

come to Christ that shall be purified; which *David* saith of *Saul*; *Oh you daughters of Ierusalem weepe* for *Saul*, he cloatheth you with Scarlet, and hung ornaments of gold on your apparell: I say, Christ cloathes the soule with Scarlet, *Psal.* 45. *The soule goeth cloathed in imbroidered gold, in garments of needleworke*; that is, when the Lord comes to a soule, he comes as a King of glory; other Kings bring their glory with them, and when they goe they take it with them; but when Christ comes to the soule, hee makes it a glorious house for himselfe to dwell there: the materiall Temple that was so stately and so glorious; the Temple of the Iewes, you know it was but a type of the Temple of the Holy Ghost; that is, of the soule of a Christian, for indeed, those are the Temples wherein the Lord delights to dwell: it is certaine, that *Salomon in all his royalty was not cloathed like one of these*: for shall Christs power be lesse in grace than it was in nature: *Hee that cloathes the Lilies, shall hee not cloathe his servants with beauty*: and consider this, that this is not a small matter to be thus cloathed.

The great God of heaven and earth, and not God onely, but holy and wise. Men that are able to see through these trappings, regard not what cloathing the body hath, but they looke how mens soules goe apparelled. I say, Christ will thus apparell the soules of all that come unto him: that as *Aaron* had all variety of precious Pearles, of gorgeous apparell; such Priests will Christ make every one to God his Father: and

therefore

therefore if you will come in to Christ; this wee can promise you; you shall *put on the Lord Iesus*, you shall put on the Sunne.

Againe, you shall be cloathed with Diamonds, that is, with all the shining graces of the Spirit.

And now what will you doe when you come to a rich Wardrobe, for such is Christs to us, there you may suite your selves from top to toe.

You reckon it undecent, for a man to weare some part of his apparell rich and precious, when other parts are base, and old, and ragged: why, doe you not doe this with your soules? Why doe you suffer your soules to goe ragged as it were, to be so unequally, so unreverently clad? It may be thou hast the grace of bounty, but not of chastity; it may be thou hast the grace of governing thy hands, but not of governing thy tongue; it may bee thou hast the grace to speake well, but not to pray fervently: there is some unevennesse in the cloathing of thy soule.

What wilt thou doe then?

Goe to Christ; there is change of raiment, that is, there is garments of all sorts to cover thy nakednesse, and to adorne thy soule: all these things you shall have by Christ; you shall have a Kingdome, you shall have Riches, you shall have a Feast, you shall be cloathed with white array.

So you have seene now, the second consectary that riseth from this Doctrine, wherein wee are exhorted to take Christ, to invite us to it: we have shewed you your misery out of him, and the happinesse you shall have by him.

Now there remaines no more, but that you be content to come in and take him and serve him for the future; so you may have him: therefore what should hinder you, why doe you not come in and take Christ.

Onely you must know this, that you must take him for your Master, so as to serve no other Master; you must take him for your husband, so as to bee divorced from all other lovers: for this know, that Christ and good fellowship, that Christ and fornication, Christ and swearing, Christ and ambition, Christ and serving your selves and the times will not stand together, you must be divorced from all these. If you will have Christ you must take him as a husband, to be to him a love, to love him, to have your wils subject to his will, you must take him for better for worse; you must take him with all variety of conditions, denying your selves and taking up your crosse and following him; if you take him thus you shall have him, and when you shall have him, you shall have all things with him.

As Christ saith to his father, *we are one, thou in me and I in thee*, and then all *mine are thine, and thine are mine*. So wee may say, every one that takes Christ, is made one with him; all Christs is yours and yours is his; that is, hee takes your names, hee takes your debts and you beare his name, and have interest in all that is his; what he hath by nature, you have by grace, and when you have him once, then you may bee bold to come and take these Elements of Bread and Wine:

Wine; but if you have not him, then know that you are but intruders upon the Lords Table; for his Table is provided for his friends, and if his enemies and ſtrangers come in, and intrude on it, hee will not take it at your hands, but command you to be bound hand and foote and to bee caſt out: I ſay, conſider therefore, the offers of Chriſt are large; you that are to receive the Sacrament at this time, or at any other time, I ſay, conſider it; if you have Chriſt himſelfe then you may boldly come; if you have not the Lord you have nothing to doe with theſe. And know if it was ſuch a fearefull thing to touch the Arke, which was but a type of Chriſt, and had but a legall holineſſe in it, that *God* ſtruck *Vzziah* with death, becauſe he was ſo bold as to doe it. If it were ſo dangerous a thing to meddle with common fire, as we ſee in *Nabab* and *Abihu*, that was but a type of this; what will it be, when wee ſhall dare to take the body of the Lord Ieſus, not being worthily prepared. Hee is the ſubſtance, there is the holyneſſe of which that was but a type; therefore take heed of medling with them, except you have taken him indeed, except you have changed your hearts; except you be new Creatures, except you have the Lord himſelfe you may not meddle with the Bread and Wine, the Sacrament of his body and bloud; and ſo I end.

FINIS.

THE CVPPE OF BLESSING:

DELIVERED IN three Sermons, upon 1 Cor. 10. 16.

By the late faithfull and worthy *Miniſter of* Iesus Christ,

IOHN PRESTON,
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THE CUPPE OF BLESSING:

DELIVERED IN THREE Sermons, upon 1 Cor. 10. 16.

The First SERMON.

1 CORINTH. 10. 16.

The Cup of bleſſing, that we bleſſe, is it not the Communion of the bloud of Chriſt? &c.

OF all the actions wherein we are converſant throughout the whole Tract of life, none are of ſo great conſequence as thoſe wherein we have to doe with the mighty God of heaven and earth: And among all thoſe none ſo weighty as that wherein wee

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draw neareſt to him, as we doe in this holy Sacrament of the Lords Supper. And therefore, nothing concernes us more than that we doe not receive it unworthily, becauſe the Lord will be ſanctified in thoſe that draw neareſt unto him, that is, either in the holineſſe of their hearts, or in executing his juſt judgement upon them: And therefore that at this time, and others alſo, you may not come unprepared to the holy Sacrament, we have purpoſely pitched on theſe words:

The Cup of bleſsing that we bleſſe] &c.

In which ye ſhall finde theſe three parts:

Firſt, that in this Sacrament there is a true communicating of the body and bloud of Chriſt.

Secondly, the meanes whereby this communication is made to us, it is the breaking of the bread, and by powring out the wine: *Is not the bread that we breake the Communion of the body of Chriſt? &c.*

And thirdly, the ſetting apart, or the bleſſing, or ſanctifying of theſe elements to ſuch a purpoſe, *The Cup of bleſsing which we bleſſe, is it not the Communion of the bloud of Chriſt?*

Now for the firſt of theſe, I ſay, in the Sacrament there is a communication of the very body and bloud of Chriſt: The Papiſts affirme the ſame; but all the queſtion is, in what manner there is this communicating of his body and bloud, they ſay, corporally that there is Tranſubſtantiation there; we ſay the thing is really

really done, but it is done ſpiritually, it is done myſtically, it is done ſacramentally.

The reaſon of our difference, is, becauſe of theſe words of our Saviour, *This is my body.* And the Popiſh indeed is ſo ſtrange an opinion that I would not waſte time in confuting of it, but that I know there are divers amongſt our ſelves that doe willingly leave the Papiſts in other points, yet they are held with ſome ſcruple with this, they know not how to contradict ſuch plaine words, *This is my body,* and therefore they cannot be perſwaded but that there is ſomewhat in it more than our Divines affirme; and therefore it ſhall not be needleſſe to ſpend a little time in ſhewing you the falſeneſſe of this opinion:

Firſt, I would aske this queſtion, whether there be neceſſity or no, that there ſhould be ſuch a Tranſubſtantiation; for ſurely, if there be not neceſſity, if that be but an arbitrary thing, wee may as well deny it, as they affirme it.

Againe, ſuch a monſtrous conceit as this, compounded of ſo many ingrediences, of ſo many ſtrange miracles, the leaſt of which goes beyond the higheſt in all the Scriptures, I ſay, is not to be put upon us without neceſſity; themſelves grant, that, unleſſe there be a neceſſity, we have no reaſon to receive it at their hands: And therefore we will enquire firſt, and ſee what neceſſity there is.

Firſt, I ſay, there is no ſuch neceſſity that

there ſhould be any ſuch Tranſubſtantiation, any ſuch corporall preſence of Chriſt in the Sacrament, neither in regard of the thing, nor in regard of the words, *This is my body.*

I ſay, it is not neceſſary in regard of the thing, looke to all the ends of the Sacrament, you ſhall finde that you may have all without ſuch a Tranſubſtantiation.

Firſt, if the end of the Sacrament bee to bring Chriſt to our remembrance, as himſelfe ſaith, that it was his end, *Doe this,* (ſaith he) *as often as you doe it, in remembrance of me:* certainly, it is not neceſſary that there ſhould be a change of bread into his body for that purpoſe, becauſe the Sacrament it ſelfe with thoſe words inſtituted are enough for his remembrance: And beſides this, the very word, *Remember,* ſhewes that he is rather abſent than preſent, for we remember not things preſent, but remembrance is of things abſent: Beſides, the other Sacrament repreſents Chriſt, and cals him to remembrance, where there is no ſuch Tranſubſtantiation: and therefore it is not for remembrance that it is needfull that Chriſt ſhould be corporally preſent.

Or ſecondly, is it needfull for this, the ſhewing forth *the Lords death till he come?* Surely, for this it is not needfull neither, for in preaching we ſhew *forth the Lords death,* as the Apoſtle ſaith to the *Galathians, Chriſt was ſo plainly preached,* that hee was as good as crucified amongſt them: And therefore it is not needfull

for

for the ſhewing forth of the Lords death till he come: Beſides, there is a particle put in there, that may helpe us a little, till he come, which preſuppoſeth that he is not yet here, and therefore it is not neceſſary for that end.

But againe, is it neceſſary for our union with Chriſt, for that is another end of the Sacrament, that we may be united to him; ſurely if the union were corporall, then indeed there might ſeeme ſome neceſſity of it, if we were ſo united to Chriſt, as when two boards are clapt together, where one toucheth another: but you know there is no ſuch corporall union, it is ſpirituall, and not corporall, it is by faith, and not by ſenſe: What is the union betweene Chriſt and us? Partly relative, as the union betweene the husband and the wife, and you know if the husband and the wife be a thouſand miles aſunder there might be ſuch an union: And partly it is reall, a true reall unity, when Chriſts Spirit dwels in us, which may be done without the corporall preſence of Chriſt: And therefore certainly it is not needfull for the uniting of us to Chriſt, becauſe this union is ſpirituall, it is done by faith, by communicating the Spirit of Chriſt in us; and therefore in this regard it is not neceſſary that there ſhould be a corporall preſence in the Sacrament.

Laſt of all, is it neceſſary to encreaſe our faith, for that likewiſe is one end of the Sacrament that our faith may be ſtrengthned: Why ſurely, it is not needfull for this purpoſe, no, I

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ſay, it cannot ſtrengthen faith, becauſe the meanes, you know, is ſubordinate to the end, it is leſſe than the end, whereas the faith that is required to beleeve Tranſubſtantiation, is far beyond the higheſt pitch of faith expreſſed in all Scripture: I ſay, it cannot be that, that ſhould be made a meanes to helpe faith, that is beyond the thing that is to be beleeved (marke it) conſider what it is we are to beleeve, we are to beleeve that Chriſt tooke mans nature on him for us, that his ſufferings and crucifying belong unto us, &c. Is it not much eaſier to beleeve this, than to beleeve that a peece of bread is turned into the body of CHRIST? Though you ſee nothing, though you taſte nothing but bread, I ſay, it is much eaſier: Now, as we ſay, we muſt not blow a ſparke too much for putting it out, now to have ſuch meanes as theſe to helpe faith, that cheriſheth not the ſparke of faith, but blowes it out, it doth not helpe faith, but over-whelmes faith, when the meanes uſed to ſtrengthen are ſuch as are beyond the thing to be ſtrengthned: Therefore in regard of the thing there is no neceſſity, that there ſhould bee any corporall preſence of Chriſt in the Sacrament. But let us conſider whether there be any neceſſity in regard of the words, *This is my body*: Surely, there is not any neceſſity here, for the words may have another meaning, *This is my body*, that is, this is the figure of my body, or this is the Sacrament of my body, and therefore it is not neceſſary, ſpecially

cially ſeeing it is ſo frequent with Scripture to uſe metaphors in this kinde, I need not name them to you, you know Chriſt is called a *Rock*, he is ſaid to be a *Lambe*, to be a *Lion*, and in another caſe *Judas* is ſaid to be a Devill, the *Seed* is ſaid to be the *Word*, nothing more frequent, Chriſt is ſaid to be a *Vine*: I need not give you more inſtances: *Herod*, Chriſt cals him *Fox*: The meaning of all this is, that they are types and ſignes, like ſuch and ſuch things. But yet it is the manner of the Scriptures ſpeech, and therefore it is not of neceſſity that thoſe words ſhould be ſo taken, for words are like cloaths that may fit more backes than the owners; the words may agree to ſomewhat elſe, there is not a word here, but it may agree to divers things: *Body*, it ſignifies divers bodies: the word, *This*, ſignifies as many things as you point to: and therefore there is no neceſſity that they ſhould ſignifie a corporall preſence of Chriſt.

But you will object, I, but in a matter of this moment, as the Sacrament, the Lord ſpeakes diſtinctly and expreſly, there he uſeth no metaphor, though in other caſes he doe.

To this I anſwer briefly, it is ſo farre from being true, that he uſeth them not in the Sacrament, that there are none of all the Sacraments, but it is uſed. In the Sacrament of Circumciſion, *This the Covenant*, &c. In the Sacrament of the Paſſeover (which were the Sacraments of the old Law) the *Lambe* is the Paſſeover, in this very Sacrament: To goe no further for inſtances,

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ſtances, take but the ſecond part of it, *This is the Cup of the new Teſtament in my bloud*, where you ſhall finde two types and figures, *this Cup*, taken for this Wine; *This is the Cup of the new Teſtament*, that is, the Sacrament of the new Teſtament: And therefore we ſee, there is no neceſſity in regard of the words: And there is no neceſſity ſince with a little buckling and ſwarving, *This is my body*, that is, this is the figure of my body, we may have a convenient ſenſe, why ſhould we faine ſuch a monſtrous thing that bread is turned into the very body of Chriſt, and the wine into the very bloud? What needs ſuch a monſtrous fetch as this, to helpe the words to a meaning? What need or neceſſity is there that they ſhould be ſo interpreted? And therefore we ſee in the firſt place that there is no neceſſity, and if there be no neceſſity, it is not to be put upon us, for if that be an arbitrary thing, we may aſwell deny it.

Secondly, as there is not neceſſitie, ſo there is not poſſibilitie, (though it were poſſible) they would not get much, for there are many things that are poſſible that are not done: But it is not poſſible, if it were poſſible, then it muſt ſtand with the power of God: But the power of God is not uſed, but where the glory and wiſdome of God goe before, for it is the harbinger of his glory and wiſdome. The power of God is not uſed, but if it be for his honour, therefore it is ſaid, *God cannot lye*, becauſe it is not for his honour, and he cannot deny himſelfe,

ſelfe, becauſe it is not for his wiſdome and his glory: Now I ſay ſince this is not for the glory of God (for it is againſt his glory that there ſhould be ſuch a converſion of the bread into the body of Chriſt, and it is againſt his wiſedome: And if it be againſt theſe, then certainly, the power of God muſt not be called to it: Now, I ſay, it is againſt his glory, becauſe whenſoever the Lord appeared, he appeared alway in glory, though ſometimes he appeared as a man, yet there was ſuch a majeſtie that cauſed them to tremble that beheld him: Shall we ſee God and live? You ſee when he appeared to *Elias*, what majeſtie he came in? what harbengers he ſent before him, the *Wind* that rent the *Rockes*, and a *Fire*, &c.

But, you will ſay Chriſt humbled himſelfe to death as a man, therefore he doth not alwayes appeare in glory.

It is true, and that was the loweſt degree *of Humiliation*; and yet when he appeared as man, there was ſome ſparke of his Divinitie appeared there: But that *Chriſt* ſhould appeare in the likeneſſe of a peece of bread that thou mayeſt put in thine owne mouth, ſurely this is a monſtrous thing, it is againſt the glory of God. Doe you thinke, if Chriſt ſhould come downe upon the earth, after his Aſcention, and exhibite himſelfe to be worſhipped amongſt us, that he would preſent himſelfe in the forme of a peece of bread? It is impoſſible, it is not for his glory, and if it be not for his glory, then certainly

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certainely the power of God muſt not bee brought downe for the working of it. And as it is againſt his glory, ſo it is againſt his wiſdome, for the Lord doth nothing to no purpoſe, hee doth nothing in vaine, hee never wrought miracles when they might be ſpared, where the thing might be done without a miracle. Since this might be done without a miracle, all that we have by Chriſt, all that is repreſented in the Sacrament, what neceſſity is there? and if there be no neceſſity, it beſeemes not the wiſedome of God to doe it: Againe, would not the ſmalleſt miracle, really and viſibly expoſed to ſenſe, helpe more than ſuch a miracle as this: Beſides all this, I ſay, it is not poſſible (make your owne ſenſes judges) you ſee nothing but bread; now this is a ſure rule, that of all demonſtrations of reaſon that we have to prove things, nothing is ſo firme as that which is taken from ſenſe: to prove the fire is hot, we feele it hot, or honey to be ſweet, when we taſte it to be ſweet: There is no reaſon in the world makes it ſo firme as ſenſe: As it is true in theſe caſes, ſo it is an undoubted truth in Divinity, that in all matters of ſenſe, ſenſe is a competent judge: Indeed, if it be a matter of reaſon, there ſenſe is not able to judge, the eye is able to judge of his owne ſenſe, of ſounds it cannot judge; but, I ſay, objects proper to ſenſe, peculiar to ſenſe, in theſe ſenſe is a competent judge: And therefore Chriſt himſelfe, in this very buſineſſe, when he would

prove

prove that he had a true bodie, he ſends them to their ſenſes, *A ſpirit hath not fleſh and bloud as you ſee me have:* And *Thomas* he bids, *Put thy hand into my ſide and feele,* &c. He ſends them to their ſenſes: Looke thorow the Scriptures, and ſee if there be one miracle there, if ſenſe be not a competent judge according to that part of the miracle that concernes the ſenſe; would you not thinke it ſtrange, if Chriſt ſhould have come to the maſter of the feaſt, when he wrought the miracle, and have ſaid, Sir, you muſt beleeve that this is wine, though you ſee nothing, though you taſte nothing but water, yet you muſt beleeve that it is turned into wine; And if GOD ſhould have ſaid unto *Moſes,* Though you ſee nothing but a Rod, thou muſt beleeve it is turned into a Serpent: If there had beene no change indeed, and ſuch as ſenſe might ſee, we would think it a ridiculous thing, and next doore to an Impoſture: And therefore certainly in matters of ſenſe, ſenſe is a competent judge; and therefore when all the ſenſes tell us that it is bread when we taſte, when the eye and the touch, when every thing makes it evident that it is bread, why ſhould wee ſay there is any thing elſe but bread.

Beſides, if we will adde to ſenſe, reaſon; it is againſt reaſon, as well as againſt ſenſe: It is againſt reaſon that Chriſt ſhould be in heaven, and yet have ten thouſand bodies on earth, and yet Chriſt hath but one body, and a body can be but in one place: And againe, this body

muſt

muſt be without all circumſcription and qualities and properties of a bodie: And again, that the bread that we ſee ſhould be no bread, ſay they, there is the whiteneſſe of bread, there is the taſte of bread, there is the quantitie of bread, and that is all: I would but aske them one thing, when this bread is eaten, ſince there is nothing there, but theſe accidents, there is nothing but the meere quantity, and the like: I would aske whether it nouriſh the body or no; they muſt needs anſwer no, if they follow their principles, becauſe the body of Chriſt is not there, they ſay it is removed as ſoone as the bread is deſtroyed, when it begins to turne into fleſh, it loſeth theſe accidents; well, the bread returnes not againe, there is nothing but accidents of the bread, and yet certainly it doth nouriſh; for it is reported by credible Authors, that ſome have beene ſo holy, that they would feed upon nothing elſe but the *Euchariſt*, for a Prieſt may conſecrate a Cellar of wine, and as much bread as he will, and may feed upon this, and with theſe he may be nouriſhed, and yet there is nothing but accidents of bread: In a word, the Schooles that traverſe this ſo accutely, are not ſatisfied at all in this, but they leave it as a wonder, as a thing that cannot be explained: So it is againſt reaſon, as it is againſt ſenſe.

But, you will ſay, faith is beyond ſenſe and reaſon, it is true, it is beyond both, but it is not contrary to both; faith teacheth nothing contrary

trary to reaſon, for ſenſe and reaſon are Gods workes as well as grace, now one worke of God doth not deſtroy another, if they ſhould, there muſt be an imperfection in the workeman, and therefore grace and faith contrary not ſenſe and reaſon; indeed it elevateth reaſon, and makes it higher, it makes it ſee further than reaſon could, it is contrary indeed to corrupt reaſon, but to reaſon that is right reaſon, it is not contrary, only it raiſeth it higher: And therefore faith teacheth nothing contrary to ſenſe and reaſon.

But beſides theſe, if we ſhew them Scripture too, what will they have then to ſay? when we ſay it is againſt ſenſe and reaſon, ſay they, the Scriptures affirme it, if it do we will yeeld. Let us examine the words if the Scripture affirme it: Yes, ſay they, the Scripture ſaith, *This is my body*, they are Chriſts words; but if the Scriptures ſay ſo, yet the Scripture ſaith no where, that that bread is turned into the bodie, that no where ſaith, that there is ſuch a Tranſubſtantiation, onely thoſe words uſed, which, as you heard, may have a metaphoricall, tropicall, figurative ſenſe: But beſides this, what if the Scripture ſay the contrary; you ſhall finde this in the next Chapter five times called *Bread*, and after it is conſecrated too, as the Apoſtle ſaith, *The Cup of Bleſsing that we bleſſe, and the bread that we breake*: After he had bleſſed the bread, then he tooke it, and after hee had tooke it, then hee brake it, hee thus

thus tooke that which is called *Bread.*

Againe, they ſay the body of Chriſt is not broken, but that is broken, which is alwayes after the words of Conſecration, but it is the bread that we breake.

Againe, if it could be underſtood otherwiſe, you ſee what a Tautologie would be in the words, *The Bread that wee breake, it is the Communion of the body of Chriſt*; if the meaning was, that it is the body, here the words muſt be thus rendred; The body that we breake, is it not the communion of the body? But, I ſay, five times you ſhall finde it in this next Chapter, that it is *Bread* after the words of Conſecration; and you know it is ſaid to be *Wine*: Chriſt ſaith, he *will not drinke of the fruit of the Vine*; by which he meanes the very wine which was before in the Sacrament: and therefore certainly they finde nothing that affirmes it.

Beſides, if it were the meaning of Chriſt, *This is my body*, what is the reaſon the Diſciples never asked any queſtion about it? What is the reaſon the Fathers, that followed in the firſt times, ſpake not of ſuch a thing: I need not trouble you with that. Now you ſhall finde all along from the firſt, that the Fathers make no ſuch mention of that; but not to ſtand to preſſe this further, becauſe I ſee the time paſſeth, and this thing I intend not to ſtand on: You ſee therefore the falſeneſſe of this opinion, that this Communion of the bloud of Chriſt, and of the body of Chriſt, ſhould be through any reall

reall corporall Tranſubſtantiation. But what is it then? We are to diſtinguiſh betweene the inward and the outward action, there need no more but that with the outward action, with the mouth of the body, we take the bread and wine; and with the inward action, that is, by faith wee take the very body and bloud of Chriſt; theſe we diſtinguiſh, theſe they confound: But, I ſay, we agree in the thing, we ſay Chriſt is communicated to us in the Sacrament, as truly and really as they, only there is difference in the manner, we ſay it is ſpiritually, they ſay it is corporally.

For what is the Sacrament? (to open it to you) and ſo I will come to make ſome uſe to you.

This Sacrament is nothing elſe, but the Seale of the Goſpell of the new Covenant; and it is indeed nothing elſe, but a viſible Goſpell; for what is the Goſpell? the Goſpell is but an offer of Chriſt, to all that will take him, for remiſſion of ſinnes; now the ſame thing which the Goſpell preacheth to the eare, the ſame the Sacrament preacheth to the eye, that is, in the Sacrament there is an offer of Chriſt to us, *Take and eat*, that is, take Chriſt, *whoſe body was broken, and whoſe bloud was ſhed for you*, take him for remiſſion of ſinnes: I ſay the ſame is done, only the Goſpell preſents it to us under audible words, and the Sacrament preſents it to us under viſible ſignes: this is all the difference: If we would know what the Sacra-

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ment is, conſider what the Goſpell is, and the Covenant, and you ſhall know what this is, for it is but a Seale, but a memoriall of the Goſpell; now what is this Goſpell? It is nothing but this, when God looked on mankinde, as fallen in *Adam*, he tooke a reſolution in himſelfe to recover them againe, by giving his Sonne to them: Now this muſt be manifeſted to men, therefore he ſends his meſſengers to declare to the ſonnes of men, to let them know their eſtate by nature, and to tell them that he hath given them his Sonne to ſave them from their ſinnes, and to reconcile them to himſelfe, to give them title to the kingdome, from the hope of which they were fallen: this is one part of the Goſpell, this promiſe which he hath made, which, I ſay, is nothing elſe but a meere office of Chriſt.

But there is another part, w^ch is the condition required on our part, when Chriſt is thus given, you muſt ſerve him, and love him, and obey him, and turne from all your evill wayes, you muſt be his, as he is yours: now when this covenant and agreement is made betweene us, he puts his Seale to it, this Sacrament of the Lords Supper: As *Iacob* and *Laban*, when they had made an agreement one with another, that they ſhould not hurt one another, they pitched ſtones upon an heape, *This ſhall be a witneſſe betweene us*, that is, if either of us breake the bargaine, let this heape witneſſe that there was ſuch a covenant made: And as God himſelfe did,

did, when he made a covenant with *Noah*, that the waters ſhould no more overflow the earth, he ſet his bow in the clouds, and that was a witneſſe, that when I ſee the Bow in the cloud, if I goe about to drowne the earth againe with water, let this witneſſe againſt me: So in the Paſſeover, when he made a promiſe that the deſtroying Angell ſhould ſpare them, he commands them that they ſhould ſprinkle the doore-cheekes with bloud, that when he ſees the bloud, that witneſſe might ſecure them, that the Lord would remember what he had promiſed when hee had ſeene that: And as among men, when a man conveyes either lands or money, to another man, they uſe to confirme the bargaine with ſeales or with ſome ſigne or memoriall, that when they forget the bargaine, or deny it, or goe about to breake it, it may be ſaid to them, This is your hand and ſeale, the thing is done, you have paſt it, it cannot be recalled; if you doe, this will witneſſe againſt you: So the Lord here, when he hath made his Covenant with us, I will give you my Sonne: And you againe ſhall give your ſelves up to him, he puts his hand and ſeale to it, as it were, he addes this Sacrament that will be a witneſſe againſt him, if he ſhould go about to breake his covenant, as it is a witneſſe againſt us, if we breake the Covenant of faith and repentance, that is required on our part: You ſee therefore what the Sacrament is, it is nothing but the Seale of the Goſpell, preſenting that to

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the eye, which the Goſpell preſents to the eare, for it preſents God, as it were, he comes with Chriſt in his hand, ſaying this to us, This *is my Son, his body is broken for you,* and *his bloud ſhed for you,* take *Him,* let *Him* be yours, only remember *that you ſerve him, that you love him, that you obey him* againe, and let this Sacrament be a ſigne and a witneſſe betweene us: ſo that as the Goſpell hath two parts, one is a relation of all that Chriſt hath done; and another is the giving and offering Chriſt to us, ſo in this Sacrament there is a repreſenting of Chriſt, he was crucified, his body was broken, his bloud was ſhed, and a deed of gift is delivered of Chriſt to us, *Take and eat:* And therefore know that it is not a bare ſigne, but it is a ſigne of the Covenant; and there is a difference betweene thoſe two, to ſay the Sacrament is a ſigne of Chriſt, and a ſigne of the Covenant, even as there is a great difference betweene the wax that only bears the impreſſion of an image ſtamped upon it, and betweene that which is a ſeale to a Deed; that is a ſigne of the covenant, or bargaine, and agreement, for that gives intereſt into the thing, that gives Title to the thing, that conveyes the thing to us, that binds the owner perpetually to the performance of the thing; ſo the Sacrament is not a naked ſigne, repreſenting this act of Chriſt, but it gives us intereſt, not only into ſome benefits, no, he ſaith not, you ſhall have remiſſion of ſinnes, or you ſhall have adoption, but he ſaith,

Take,

Take, this is my body: By body is meant whole Chriſt, by a *Synecdoche*, we have Chriſt and all things elſe.

What uſe are we to make of this? Surely it is of great uſe many wayes: Firſt, we muſt make this uſe of it, which is the maine end of the Sacrament, to confirme our faith in the aſſurance of the forgiveneſſe of our ſinnes, as likewiſe to renew our Covenant, and the Condition required on our part, when God hath ſaid he is willing to pardon our ſinnes, if he had but barely ſaid it, it had beene enough, God cannot lye: But leſt it ſhould not be enough, he hath not only ſaid it, but he hath ſworne it, *Hebr. 6. He hath ſworne by himſelfe, that by two immutable things we might have ſtrong conſolation:* Being willing, ſaith the Apoſtle, to ſhew to the heires of Promiſe the ſtableneſſe of his Councell, he bound himſelfe with an oath, but yet leſt that ſhould not be enough, he hath added ſeales to it, he hath given the inward ſeale of the Spirit, and the outward ſeale of the Sacrament; as if he ſhould ſay, I have promiſed to forgive you your ſinnes, let the Sacrament witneſſe againſt me, if I performe it not: Here by the way obſerve, how difficult a thing it is for us to beleeve, you may thinke it an eaſie thing when you are in health, when you are well; but when death comes, when temptation comes, when trouble of conſcience comes, I ſay, you ſhall finde it a difficult thing, you ſhall finde a need of all theſe helpes; for certainly God ſweares

not in vaine, he would not have bound himſelfe with an oath, to be ready to forgive ſinnes, if there were not exceeding need of ſuch helpes to confirme us; and therefore you have need to ſet your ſelves more diligently about it, make this uſe of the Sacrament, labour to confirme your ſelves in this aſſurance: So that as the Apoſtle ſaith, *You may have ſtrong conſolation*, that is, when the temptations of Satan ſhall aſſault you with objections to the contrary, you may be ſtrong, and not ſhaken: And why ſhould you be doubtfull (if we ſhould a little reaſon with you) that you may receive the fruit of this, for why ſhould you feare it? For firſt, the Lord profeſſeth, *I would not the death of a ſinner as I live: And why will you die, oh you houſe of Iſrael:* What is the meaning of this? but to ſhew that the Lord hath an exceeding great deſire, earneſtly longs to ſave the ſoules of men. Indeed he ſaith not that he will give every one grace to come in, but if he doe, *As I live, ſaith the Lord, I will not his death*, that is, I am ready to forgive him: Beſides this, conſider what a man is ready to doe, conſider how tender-hearted fathers and mothers are to their children; if we finde ſo much mercy there, conſider how much there is in God; that mercy that is in us, is but a drop to the Ocean, it is but a beame, to the fulneſſe that is in him: *If you that are evill can give good things to your children, how much more ſhall your heavenly Father doe it?* Againe, conſider if the Lord were not ready to

Luke.

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ſhew mercy to you, that Chriſt ſhould not be of none effect, that is, the bloud of Chriſt ſhould be ſhed in vaine. And doe you thinke the Lord would ſend his Sonne to ſuffer death, and to ſuffer it in vaine? and that ſhould be in vaine, if he ſhould not be ready to receive men to mercie, when they come to ſeeke it at his hands; beſides, if the Lord ſhould not doe this, no fleſh ſhould be ſaved: *Pſal.* 130. 1. ſaith the Pſalmiſt there, *If thou Lord ſhouldeſt marke all that is done amiſſe, who could ſtand?* The meaning is this, if the Lord ſhould not be ready to doe this, which he hath given to the Sacrament to confirme, namely to forgive ſinnes, if he ſhould not be ready to doe it, if he ſhould mark ſtraitly what is done amiſſe, who could ſtand, that is, who ſhould be ſaved? Now certainly the Lord hath made man for that purpoſe, many ſhall be ſaved, none were made for damnation: Beſides, there is another argument, *There is mercy with thee, that thou mighteſt be feared:* Feare is taken for the worſhip of God, that is, if the Lord ſhould not receive men, none would worſhip him, none would ſerve him; when there is no hope, take away all hope, take away all endeavour. If this will not perſwade you, conſider what the Lord hath done for others; how many thouſands of others have had their ſinnes forgiven, and then thinke, had he mercy for ſuch and ſuch, and hath he not mercy enough for me? Hath not Chriſt taken thy nature as well as theirs? If all this will not perſwade

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you, conſider how mercifull Chriſt was in the dayes of his fleſh, he was exceeding gentle, eaſie to be entreated, you ſhall never finde that there was any that asked at his hands, but he granted it: And thinke you that he is leſſe pitifull now to mens ſoules, than he was to their bodies? Doe you thinke that now he is in heaven, he hath laid aſide his mercifull diſpoſition? No, *Hebr.* 4. *We have a mercifull high Priest that is touched with our infirmities, that is ready to forgive:* Oh, but my ſinnes are exceeding great, what though they be, is not the Lords mercy exceeding, is it not like the mighty Sea, that drownes mountaines aſwell as mole-hils: My ſins are of divers ſorts, what if they be, in the Lord there is multitudes of mercies, as many as thou haſt ſinnes: I, but they have oft beene repeated, I have oft fallen into them againe and againe: What if thou haſt? Is not his mercies renewed every morning: And, *Zachary* 15. 1. *There is a fountaine opened for the houſe of Iudah and Ieruſalem to waſh in:* Not a ciſterne, but a fountaine, that is, as there is a ſpring of ſinne in us, ſo there is a ſpring of mercy in God, there is no end of his mercy, therefore doubt not in regard of that.

But againe, I am unfit, if I were fit and ready for this, I might receive fruit from the Sacrament, but I am unfit? Why? If thou thought's thy ſelfe fit, thou ſhouldeſt not have it; even therefore, becauſe thou feeleſt thy ſelfe unfit, the rather thou ſhalt be received to mercy: the

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Lord lookes for this at thy hands, that we find and feele ſuch unfitneſſe in our ſelves, the more we are humbled, the leſſe we find in our ſelves, the more ready the Lord is to receive us to mercy: Beſides, this very unfitneſſe, I would aske thee, but what it is; Is it not ſinne? If all ſinnes be forgiven, if the pardon be generall, then it is contained among the reſt, and ſhall not be any impediment: And therefore make this uſe when you come to the Sacrament, thinke not that God is backward to forgive, that he will not be as good as his word, certainly he will; and know this, that what he hath ſaid, and ſworne, he will performe, *Heaven and earth ſhall paſſe away, but his Word ſhall not paſſe.* This indeed is our chiefeſt conſolation, that our faith is not built upon perſwaſions and imaginations of our owne, that our ſinnes ſhall be forgiven, but it is built upon the ſure Word of God: And as Saint *Paul* ſaith, *Gal.* 1. *If any Angell from heaven ſhould preach any other Goſpell, you ſhould not receive it from him.* So when you have this ſure Word that God hath given you a generall pardon, *Come unto mee all yee that are weary, and heavie laden,* &c. You may build upon this ſure Word: Now when you put all theſe together, that the Lord hath ſaid it, and put his ſeale to it, if he ſhould not doe it, the death of Chriſt ſhould be of none effect, no fleſh ſhould be ſaved, no man would worſhip God. Againe, there is nothing can be an impediment to us, not of greatneſſe, and multitude

multitude of our ſinnes, nor our relapſe into ſin, not our unfitneſſe; Why ſhould we doubt? But now this is the Condition on Gods part.

Then ſee the Condition required on our part; What is that?

Firſt, it is required that we take the Lord Ieſus Chriſt, for though the Lord give him in the Sacrament; though he offer him in the Goſpell, except we take him he is not ours. If we beleeve that one will give us a thouſand pound, that makes not a man rich, if he be ready to give it, it is the taking that makes us rich: If we beleeve that there is ſuch a ſoveraigne Electuary that is able to heale, that beleeving doth not heale, it is the taking of it, if it be not taken, it heales not: And therefore, there is required a taking of Chriſt; *So many as received him, Ioh. 1. he gave power to be,* &c. So many as received him. If a Virgin beleeve that ſuch a Suitour is willing to take her for his wife, except ſhe take him for her husband it is no match. And ſo to beleeve that Chriſt is ready to forgive and pardon our ſinnes, to beleeve that God the Father will give Chriſt to you as he hath; *To us a Son is given, Eſay 9.6.* To beleeve this, except we take him, doth not profit, he is not ours till then: This taking is that which the Scripture cals Faith, this is a beleeving in him: If you would know what this taking is, it is nothing elſe but the very accepting of Chriſt for our King, for our Lord and Husband: So that look what it is among men, if you would aske what

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it is for a ſpouſe to take ſuch an one for her husband, for a ſervant to take ſuch an one for his maſter, for a ſubject to take ſuch an one for his King, it is no more, but this, the very act of the will, whereby they conſent, and accept ſuch an one for their Husband, for their Maſter or King; it is the taking of him, and this is the taking of Ieſus Chriſt; I ſay, when we ſhall accept him, when we ſee God hath given him to us, and that he hath given himſelfe, when we take him for our Lord and Maſter, that is the very act of the will, whereby we reſolve to make him ours; and reſolve to give up our ſelves to him, as he is given to us: That is the firſt condition that is required, we muſt take him; and this the Scripture cals faith. Is this all? No, there is ſomewhat elſe required, you muſt take him in deed, aſwell as in will, that is, you muſt ſo take him, as to ſerve him, and only him, to turne from all evill wayes, and therefore the pardon runnes ſo, though it be a generall pardon; as there is a generall proclamation; whatſoever your rebellions be, it is no matter, for all kinde of rebellions, there is neither any ſinne, nor any perſon excepted, but then this condition runnes along with it, you muſt take him for your King: Is that all? No, you muſt lay downe your armes of rebellion, you muſt renounce the Colours and Tents of the Enemie, and come in and be ſubject to him, you muſt live by his Lawes: And therefore, beſides taking of him, there is required that we be

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be ready to obey Chriſt in deed, and not to take Chriſt onely as a Saviour: Every man is ready to take him as a Prieſt to ſave them from their ſinnes, but to take him as a King and a Lord, ſo as to be ſubject unto him, here all the world is at a ſtand; as the young man when he came to Chriſt, and he tels him what he muſt doe, *Goe ſell all*, &c. He would not take him with this condition; here every man is ready to refuſe him: We are willing to follow Chriſt thorow faire way, but not thorow foule and rough way; we are willing to take him with a Crowne of glory, but not with a Crowne of thornes; we are willing to take the ſweet, but not the ſowre: But we muſt know, if we will take Chriſt, we muſt likewiſe obey him, and take him as an Husband, our will muſt be ſubject to his will; we muſt take him as a Lord, we muſt be ſubject to him in all things, we muſt keepe his Commandements; and therefore he hath ſo expreſt it, *If you will ſuffer with him, you ſhall reigne with him*, not elſe; *If you will obey me, and keepe my Commandements*, then *you ſhall be my Diſciples*, if you will *follow me*, and *deny your ſelves, and take up your croſſe*, &c. Take up my croſſe daily.

Therefore a ſecond Condition is this, which the Scripture cals ſometimes repentance and converſion to God, ſometime obedience.

But is this all? No, there is one more required that we doe all this out of love, for when a man is in extremity, when he is driven

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to an exigent, now to take Chriſt, and to keepe his Commandements; perhaps he will be willing to doe, to expedite himſelfe out of ſuch a ſtraite: but will the Lord regard this? Surely no, except it be from love; therefore, *Gal.*5.5. you ſhall finde them all three put together, *Neither Circumciſion availeth any thing, nor uncircumciſion, but faith that worketh by love*: there you have the firſt Condition, which is faith. The ſecond which worketh, it is not an idle faith, but it is a faith that ſets you a worke; and then you have the third, they are workes that come from love. A man will be ready to doe any thing to ſave his life; you know a Merchant when he is on the ſea, caſts away his goods, when he is in extreme danger, not becauſe he and his goods are fallen out, but to ſave his life he will doe it: Take a covetous man, let him be on the racke, he will be ready to doe any thing, but yet the man is the ſame: And ſo for a man to do much for Chriſt, to doe as we are ready to doe in the time of extremity, when death comes, when ſickneſſe comes, when we are under ſome great croſſe that is upon us, when conſcience is troubled, I ſay, in theſe caſes to doe it, the Lord regards it not: This therefore is the Condition that is required to be done out of love; it is a rule in the Civill-law, *Contractus qui fit per minas, nullus eſt*; The contracts that are gotten by threatnings, are no contracts at all; but if a Virgin conſent, when ſhe is free, when it is done without compulſion, that makes the match: So it

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it is betweene Chriſt and us, for us to take him and keepe his Commandements, and to doe it out of feare and other reſpects, this Chriſt regards not, it is love that makes the match: If we take him out of love, if all we doe, be done out of love, then there is a match betweene us, otherwiſe not. And there is good reaſon for that, becauſe feare is of a fleeting nature, it ſoone paſſes and vaniſhes away, but when it is rooted and grounded in love, when that which we doe, comes from this principle, then we hold out and cleave to Chriſt, without ſeparating againe; when that proceeds from feare, we doe it not with delight, we doe it not with propenſeneſſe, with proclivity of minde, with an inward willingneſſe. Now the Lord ſo loves a chearefull giver, a chearefull ſervant, and a chearefull performer, that he loves no other: And therefore that Condition is required, to *Delight in the Law*, in the inward man, that we doe not only keepe his Commandements, but that they be not grievous to us, that what we doe, be done out of love; and therefore it is required, when we doe this, that we love the Lord Ieſus Chriſt; I will be bold to ſay, a man may pray day and night as earneſtly as *Hannah* did, he may keep the Commandements of God without reproofe, as *Zachary* and *Elizabeth* did for the outward act, he may abound in the worke of the Lord, but whatſoever he doth, if he doe it not out of love, God looks upon ſuch workes, as upon a dead carkaſe; ſo they are called,

called, *Hebr. 9. Dead workes,* that is, workes that are good for ſubſtance, and for circumſtance too, but yet they are dead, becauſe they come not from love, there is no life in them: Therefore, in 1 *Cor.*16.22. *Whoſoever loves not the Lord Ieſus,* ſaith the Apoſtle, *let him be accurſed · Whoſoever loves not the Lord Ieſus,* that is, whatſoever a man doth beſides, let him profeſſe what he will, and performe what he will, if he love not the Lord Ieſus, he is accurſed: And that I ſpeake not this without ground, looke 1 *Cor.*13. Take the moſt glorious actions that a man can performe, if a man *give his body to be burnt,* that is, to be a Martyr, if he *gives his goods to the poore,* which is an high action for a man to part with all he hath; if he doe that which Chriſt required of the young man, to *deny himſelfe*: If a man were able to preach the Goſpell, if he had gifts as an Angell, as the Apoſtle ſpeakes, *If he were able to ſpeake with the tongue of men and Angels, and if it were without love, God regards it not*: Love is a diſtinguiſhing Character, an Hypocrite may goe very far, but love he cannot; it is love therefore that ſets an high price upon all that we doe: And therefore you ſhall finde from the beginning of *Geneſis,* to the end of the *Revelation,* the Promiſe is made ſtill to the Affection, and it is the Affection that makes a man a good man; he that feares the Lord, and he that loves the Lord, and he that delights in the Commandements of God, &c. And therefore it is not enough that

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